

LAMAISM IN SIKHIM

BY
L. A. WADDELL
Introduction by
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INTRODUCTION

Lamaism is another name of Tibetan Buddhism. The Lepchas and Bhutias of Sikkim are followers of Lamaism. Though they are in minority in the population of the state, Lamaism enjoys the status of state religion because the ruling family belongs to this sect.

Lamaism was brought to Sikkim through Tibet in the eighth century A.D. The Guru Padma Sambhava 'the Lotus Born' also known as Guru Rimpoche, who introduced it to the people of Sikkim, was a native of Udayana (modern Swat in Pakistan).¹ He was a teacher of mysticism at the Nalanda University and was well versed in Tantricism. Lamaism is believed to be an amalgam of Buddhism with primitive beliefs and nature worship. As depicted by large number of seals excavated in Mohenjodaro and Harappa the non Aryan people of Indus Valley cities worshipped Siva and Shakti as symbols of Father-God and Mother Goddess and it was a common belief that the union of the two was responsible for the birth of all human beings. At the same time Siva symbolises the destructive power of the nature. He controls life and death and as such the devotees seek His blessings against all forces that bring misery and death to them. The Indus Valley seals depict nude Siva in *samadhi* pose. He is surrounded by wild animals. This means that none can disturb his peace of mind. Although He is master of all riches. He has full control over his senses. The followers of Siva were trained to go into *samadhi* which meant concentration of mind and control over senses.

To say that the Siva cult is devoid of any scientific or philosophical basis is to demonstrate one's ignorance to the most ancient religious belief of India. A close study of the Vedic Jain and Buddhist philosophies reveal that the basic structure of the old philosophy was accepted and adjusted by the founders and leaders of these religions. For instance Siva and Shakti were given the new names of *Purush* (spirit) and *Prakriti* respectively in the philosophies of these religions. The Jaina *Tirthankaras* and the Buddha are depicted as yogis sitting in the state of *samadhi*. They asked their followers to live simple lives and avoid indulgence in vices.

¹ Waddell's statement that ruler of G. W. in A.D. 8th century was Udayana is based on wrong assumption. Udayana or Swat was a strong hold of the followers of Tantric sect of Buddhism in the 8th century A.D.

During the period between the third century B.C. and the 6th century A.D., the worship of Siva and Shakti was so much popular in Afghanistan and North-West India that even the foreign rulers who occupied these territories inscribed the image of Siva on their coins. The followers of Siva tried to resist the invaders who in the initial stages, conferred favours on the Buddhist to gain their loyalty. The followers of Siva who formed the main forces of resistance organised themselves into well disciplined communities. To them Siva became the symbol of the will of the nation to fight against the invaders. They worshipped Him to get inspiration and blessings from Him to wage war against slavery. It is interesting to note that while the devotees of Siva believed in the efficacy of charms for achievement of worldly riches and banishments of miseries, their religious leaders of the period under review made them believe that the blessings of Siva could be invoked against evil forces by keeping with them charms depicting the hymns of Siva. This formed the basis of the Tantric form of Saivism.

The religious leaders of Jainism and Buddhism were impressed by his development. They adopted the essential features of Tantric form of Saivism with slight adjustment. The various deities of the Siva cult that represented the different functions of Siva and Shakti, were converted into the Buddhist deities. They were given new names. A few more were added into their pantheon and the new cult became the essential part of Mahayana form of Buddhism. The followers of the Buddhas in Kashmir, Tibet, Bhutan, Sikkim, China, Manchuria, Japan and Mongolia belong to the Mahayana school.

It is said that Arya Asanga, a famous monk of Ghandhara who lived about 300 A.D. introduced Tantricism into Buddhism.

The Guru Padma Sambhava visited Tibet in response to the request of the Tibetan King, Thi Srong De tsan, who reigned from about A.D. 742 to 800. It is said that the Guru vanquished the demons and established first community of Lamaism in Tibet. He taught Tantric practices in regard to *pranayama*, *asanas* and *mantras*. The Guru is believed to have visited Sikkim and Bhutan on his way to Tibet. However, Lamaism got its foothold on Sikkim about the middle of the 17th century. Though ousted from Tibet, the Dalai Lama's sway extends to Sikkim.

The main feature of Lamaism is called *Dzog Chhen bo* or The End. This is *Maha yoga* i.e. to go into deep *samadhi*. The devotees have to lead faultless life in order to be capable of going into *samadhi*.

The state of *samadhi* increases the mental, spiritual and physical powers of the devotees. It is claimed that by resorting to regular practice of the Maha yoga, one can achieve powers to perform miracles.

The Guru Padma Sambhava is worshipped as a "second Buddha". He is also regarded as saviour of the religion. He is depicted as holding a dorje i.e. the thunderbolt of Indra, in his right hand and human skull cup of blood in his left and resting on his left shoulder is a trident decorated with human heads. Shakti is represented by *Seng dong ma* the Lion faced Goddess. The Kali form of the Hindu Devi is represented by the blue faced Lhamo along with her consort Mahakala, a destructive form of Siva. The Asuras of the Hindu mythology are called Lhamayin in Lamaism.

The Buddha is worshipped in several forms. The way in which he is worshipped is not much different to that of the Hindus. The following hymn is significant in this respect.

'Come, come Om Bajra (the thunderbolt), partake of these offerings, excellent drinking water cool water for washing your feet, flowers for decking your hair pleasing incense fumes lamp for lighting the darkness, perfumed water for anointing your body sacred food the music of symbols, Eat Fully 'Swaha' !'

It is not possible to explain the philosophy of Lamaism in few lines. The learned author of this valuable work has tried to explain it in his own way. One thing, however is clear. Lamaism is not based on hypocrisy. It has preserved the essential features of the religious philosophy of the people of the Indus Valley civilization. The Tantric cult was made an essential feature of Lamaism as it was regarded necessary in order to make the nation strong to fight against the enemies. The worship of the Buddha and the Guru with attributes of Indra, Siva or Kala proves this contention.

The necessity of keeping charms to ward off demons of miseries and dangers was part of the religious beliefs of the most ancient Indian society. This is proved by the discovery of large number of seals in Mohenjo daro and Harappa. The practice was continued in the Vedic Age. The use of charms for the above mentioned purposes is explained in the hymns of the *Atharva Veda*. The latter Indian communities including the Buddhists mentioned this tradition.

It is claimed that really qualified spiritualists can perform miracles. This may or may not be true but it cannot be denied that god fearing

persons who lead religious life and do not indulge in vices, are capable of attaining spiritual power. They can influence the lives of other people in revolutionary way. I have met such people who can read your mind. They are capable of predicting the coming events and they possess healing powers. It is impossible to explain this phenomenon but these things do happen.

The charms given by these spiritualists contain hymns for specific purposes. The people who believe in the efficacy of prayers naturally believe in the effectiveness of charms. It is a strange phenomena that the people who believe in charms are found in almost all the religions. It is significant that the priest who gives charms to the devotees undertakes to pray for him.

The Tantric feature of Lamaism does not preach sexual indulgence or other evils which are generally associated with the Tantric Philosophy. In fact, Lamaism asks its followers to lead pure and simple life and to attain spiritual powers by performing Yoga.

The present volume deals with Lamaism in Sikhim. It was written by the prominent British scholar L. A. Waddell and was published in 1894. Mr. Waddell carried out deep researches into Lamaism. As the volume was out of print, I requested Sri Inderjeet Sharma, proprietor of M/s. Oriental Publishers to reprint the same. I must express my sincere thanks to him for having agreed to my request. It is a valuable book and I am confident that reader in India and abroad will find it interesting and valuable.

Jamna Das Akhtar

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LAMAISM IN SIKHIM.

I—HISTORIC SKETCH OF THE LAMAIC CHURCH IN SIKHIM

Lamaism or Tibetan Buddhism is the State religion of Sikhim, and professed by the majority of the people.¹ In deed, the lāmas since entering the country about two and half centuries ago have retained the temporal power more or less directly in their hands, and the first of the present series of rulers was nominated by the pioneer lāmas.

No detailed account of Sikhim Lamaism has hitherto been published.² In regard to the ritual also and general history of Lamaism, I have only differed from such authorities as Koppen³ and Schlagintweit,⁴ as I have enjoyed superior opportunities for studying the subject at first hand with living lāmas.

As Lamaism is essentially a priestcraft, I have dealt with it mainly in its sacerdotal aspects, and touch little upon its higher ethics and metaphysics of which most of the lāmas are wholly ignorant. And throughout this paper I use the term "lāma" in its popular sense, as a general term for all the clergy of the Tibetan Buddhist Church, and not in its special sense of the superior monk of a monastery or sect.

My special sources of information have been notes taken during several visits to Sikhim and a prolonged residence at Darjeeling in the society of lāmas. For many of the local details I am especially indebted to the learned Sikhim Lāma Ugyén Gyatshô and the Tibetan Lāma Padma Chhò Phél, with whom I have consulted most of the indigenous and Tibetan books which contain references to the early history of Sikhim and Tibet.⁵ These vernacular books contain no very systematic account either of the introduction of Lamaism into Sikhim or of its origin in Tibet, and their contents are largely mixed with myth and legend, but by careful sifting and comparative treatment it is possible

¹ The Hindu and Nepalese lately settled in Eastern Sikhim are not natives of Sikhim.

² For general notes on Sikhim Lāmas see after Schlagintweit, the chief writers are Sir John Edgar, Mr. A. W. Paul, etc., who afforded me many facilities for acquiring information. Sir Joseph Hooker and Sir Richard Temple.

³ Koppen, *De lamaïsche Hierarchie und Achte* Berlin 1859.

⁴ F. Schlagintweit, *Buddhism in Tibet* London 1853.

⁵ I have also obtained valuable aid from the Mongol Lāma Sherap Gyatshô and Tugya Wangden of the Gelupa monastery at Ghoom and from Mr. Dorje Tshering of the Bhotiya school.

to got a residue which may be treated as fairly historical, seeing that the periods dealt with are so relatively recent.

Buddhism arose in India and flourished there for about fifteen centuries, until it was forcibly suppressed by the Muhammadan invaders in the latter end of the 12th century A.D.

Buddhism of purely Indian origin and growth. According to the best authorities, Buddhism was founded at Benares about the 5th century B.C., when the newly fledged Buddha preached his first sermon and made his first converts on the site now marked by the Sarnāth stupa.

The new religion soon spread over the North Western Provinces and Ondh and extended down the Gangetic valley to Bihār. But its wide dissemination dates from the epoch of the Great Indian Emperor Aśoka, in the 3rd century B.C., who had his capital at the city of Pātṇa in Bihār. Aśoka made Buddhism the State religion, and, besides diligently promoting it in his own territories, he sent swarms of missionaries into neighbouring countries to preach the faith. From Aśoka's son, Mahendra, Ceylon claims to have obtained its Buddhism and the Pali alphabet, while the Asoka missionaries Uttara and Sūra are similarly claimed by Burma.

Its spread in India. To Ceylon. Burma. Buddhism spread through Afghanistan, Cashmere, and its adjoining principalities, into Mongolia and China, and through China to Japan, exercising on all the wilder tribes a marked civilizing influence. It was established in China about 61 A.D.

Cashmere, Afghanistan and Mongolia. China and Japan. Up to the 7th century A.D. the people of Tibet were without a written language and were pure savages. Early in the 7th century A.D. was born Srong tsan gampo, whose ancestors since two or three generations had established their authority over Central Tibet, and had latterly harassed the western boundaries of China, so that the Chinese Emperor was glad to make peace with the young prince and gave him a princess of the Imperial house in marriage. Srong tsan gampo had two years previously married the daughter of the King of Nepal, and both these wives being initiated Buddhists, they speedily converted Srong tsan gampo, who under their advice sent to India for Buddhist books and teachers, hence dates the introduction of Buddhism into Tibet.

Its late extension to Tibet. Four great councils are reported to have been held for the suppression of heresy, viz —

- (1) The Council held at Rajagriha under the presidency of Maha Kasyapa immediately after Buddha's death

- (2) The Council of Vaisālī held about 350 B C under Yashada
- (3) The Council of Pataliputra (Pāṭṇa) held about 250 B C under Aśoka's orders, with Mogaḷiputra as president
- (4) The Council of Jalandhara held in the 1st century A D under the auspices of King Kanishka of Kashmir and the Panjah

The second Council dealt only with discipline. The third Council defined the Buddhist canon as now current in Ceylon and Burma and Siam. The fourth developed exorcism, and from it arose the *Dhuraṇi* formulæ for schism of the "Northern" and "Southern" schools.

The Southern school is the more primitive and purer form, it includes the Burmese, Ceylonese, and Siamese forms of Buddhism. Its sacred language is Pali.

The Northern school comprises the forms of Buddhism current in Kashmir, Mongolia, China, Manchuria, Japan, Nepal, Tibet, Bhutan, and Sikkim. Its sacred language is Sanskrit.

The schism was brought about by the Mahāyāna doctrine, a theistic and metaphysical form of Buddhism introduced by a monk named Asvagosha and specially advocated by *Nagarjuna*, whose name is most intimately identified with it. Its chief work is the *Prajñā paramitā* (Tib. *Shen chin*) which recognises several grades of theoretical Buddhas and of numerous divine Bodhisattvas, or beings who have arrived at perfect wisdom (*Bodhi*), yet consent to remain a creature (*sattva*) for the good of men, and who must therefore be worshipped, and to whom prayers must be addressed.

Mythology and mysticism followed necessarily from the growth of the Mahāyāna school, and its extension amongst races of devil worshippers. Like Hinduism, it admitted within the pale the gods and demons of the new nations it sought to convert. *Mysticism* reached its fullest expression in the *Tantrik* doctrines (a mixture of Siva worship and magic) which spread throughout India about the 6th and 7th century of our era, affecting alike Buddhism and Hinduism. *Arya Asaṅga*, a Buddhist monk of Peshawar, who lived about 300 A D, is supposed to have introduced Tantricism into Buddhism.

The Tantriks teach yogism and incantations addressed mostly to female energies, by which men may gain miraculous powers which may be used for purely selfish and

Tantricism.

secular objects. Just as they assigned female "energies"—the Hindu *Saktis* or divine mothers—as companions to most of the gods, wives were allotted to the several Buddhas and Bodhisattvas.

At an early date Buddhists worshipped the tree under which the Buddhahood was attained, and the monument which contained Buddha's relics, and the images of these two objects together with the Wheel as symbolic of the teaching.

Northern Buddhism had almost reached this impure stage when it was introduced into Tibet about the middle of the 7th century A.D. Hiuen Tsiang states that the Mahāyāna school then predominated in India, and tantrik and mystic doctrines were appearing.

Lamaism dates from over a century later than the first entry of Buddhism into Tibet, and in the meantime tantricism had greatly increased. About the same time the doctrine of the Kālachakra or supreme Deity, without beginning or end, the source of all things, [*Adi Buddha Samantabhadra* (Tib. *Kun-tu sang-po*)] was accepted by the Lāmas.

Lamaism was founded by the wizard-priest *Padma Sambhava* (Tib. The founder of *Pādma Jungné*),¹ i.e., "The lotus horn;" usually called by the Tibetans *Guru Rimboché*² or "The Precious Guru;" or simply "*Guru*," the Sanskrit for "teacher."

Lamaism arose in the time of King *Thi-Srong De-tsan*, who reigned 740—786 A.D. The son of a Chinese princess, he inherited from his mother a strong prejudice in favour of Buddhism. He sent to India for books and teachers, and commenced a systematic translation from the Sanskrit and Chinese scriptures; and he built the first Buddhist monastery in Tibet, viz. *Samyé* (*Sam-ya*).

It was in connection with the building of this monastery that *Padma Sambhava* first came to Tibet. King *Thi-Srong De-tsan*'s endeavours to build were all frustrated by earthquakes which were attributed to demons. On the advice of the Indian Buddhist monk *Shantarakshita*, the latter sent to the great Indian monastery of *Nalanda* for the wizard-priest *Padma Sambhava* of the *Yogacharya* School, who was a famous sorcerer.

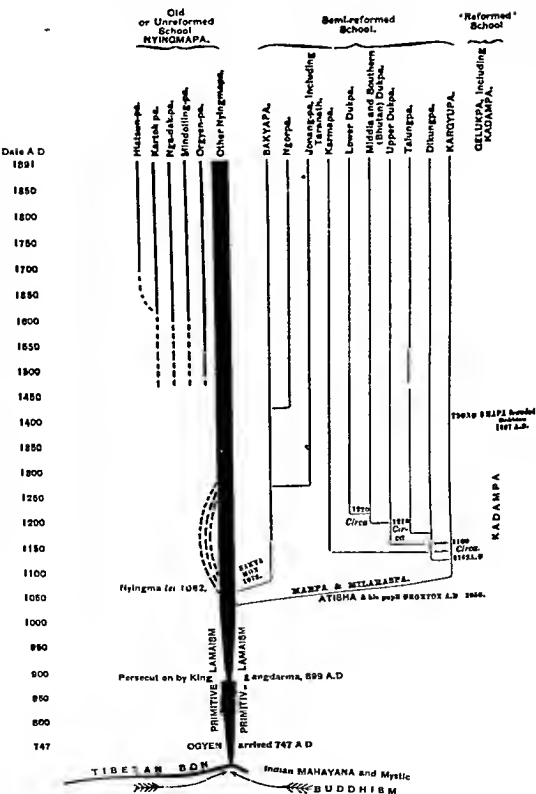
Padma Sambhava, who was a native of *Udyāna*, or *Ghazni*, a region famed for sorcery, promptly responded to the Tibetan king's request and arrived at *Samyé*, by way of *Katmandu* and *Kyirong* in *Nepal*, in the

¹ *Padma Ahyung gnaq*

|

² *Guru rin po-chhe*

GENEALOGICAL TREE OF LAMAIC SECTS.



year 747 A.D. With the *dorje* (Sansk. *Vajra*) or thunderbolt and spells from the Māhāyāna he vanquished and converted the devils, built the monastery 749 A.D., and established the first community of lāmas.

Lāmaism may be defined as a mixture of Buddhism with a "Lamaism" defined. preponderating amount of mythology, mysticism, and magic: the doctrine of incarnate lāmas and the worship of canonized saints, now such prominent features of Lāmaism, are of recent origin. It was readily accepted as it protected the people from devils.

LAMAIC SECTS.

The Lāmaic sects (PLATE I) date from the visit to Tibet of the Indian Buddhist monk Atisha (1038—1052 A.D.), who preached celibacy and moral abstinence, and deprecated the practice of the magic arts.

Atisha, the great reformer of Lamaism,

The reformed sect was called the *Kah-dam-pa*,¹ or "those bound by the orders," and three and-a-half centuries later, in Tsongkhāpa's hands, it became less ascetic and more ritualistic under the title of *Ge-luk-pa*, now the dominant sect in Tibet.

The *Kah dam pa* sect

The *Ge luk-pa*

The unreformed, or *Nying-ma pa*,

The unreformed residue were called the *Nying-ma-pa* or "the old sect."

THE GE-LUK-PA SECT.

Tsongkhāpa² gathered together the scattered members of the Kadam-pa and housed them in monasteries, under rigorous discipline. He made them carry a begging-bowl and wear a garment of a yellow colour after the fashion of Indian Buddhists. And he instituted a ritualistic service, in part, apparently, perhaps borrowed from the Nestorian Christian missionaries, who were settled at that time in Western China. The tutelary deities are Dorjo-hjig-byed, *De-mchhog* and *gSang-wa-luspa*; and the guardian demons are "*mGonpo phyag-truk*," or the six-armed protector, and Tam-chen Chhos-gyal.

Ge luk pa sect: its peculiarities
Tsongkhāpa

THE KARGYUPA SECT.

The Kargyupa sect was founded in the latter half of the eleventh century A.D. by Lāma Marpa, who had visited India and obtained special instruction from the Indian pandit Atisha and Atisha's teacher Naropa.

Kargyupa sect.

¹ *dkah-dam-pa*.

² *Tsongkhāpa* means "Of Tsongkhā or the Onion Country," the district of his birth in Western China near the eastern confines of Tibet. His proper name is *Ḍākyang-tak-pa*; but he is best known to Europeans by his territorial title.

The distinctive features of the Kargyupe sect are that they inhabit caves and profess meditation and the fallowing peculiarities.

- (a) Their guardian deity is "The Lord of the Black Clack."¹
- (b) Their tutelary deity is Demchhak² (Skt. *Sambhara*), or "Chief of Happiness."
- (c) Their mode of meditation or system of mystical insight is *Chhag-chhen*,³ or is Sanskrit *Mahāmudra*; and their highest teacher is the mythical Dorje-Chhaog⁴ (Skt. *Bajra-dhara*), or "the holder of the Dorje."
- (d) Their hat is called *gom-zha pli khyü*, or "the meditation hat with the crossed knees."

The diagram of Kar-gyupa sects (PLATE II) shows the relation of the sub-sects to the parent sect. The *Kar-ma-pa* adapted the Nyingmapa *ter-ma* of Las-hprad-ling-pa.

The *Di-kung-pa* take their title from the Dikung Monastery founded by Rinchhoo-phüo-tshag about the middle of the 12th century. Their Nyingmapa *ter-ma* is Pedma

ling-pa.

The *Ta-lung-pa* issued from the Dikungpa and take their title from the Telung Monastery founded by Ngag-dhang-chhas-gyalpo in 1179. They differ from their parent Di-kung-pa in admitting also the *ter-ma* work adopted by the Kar-ma-pa.

The *Duk-pa* are of three forms. The oldest is the *Upper Duk-pa*, which originated by hGro-mgon-rtsang-pa-rgyal-ras (The patron of Animals, The Victory-clad Tsang-po) or sPrul sku-dhüng-bsam-wang-po of the Ralung Monastery in Gnam province of Tibet about the middle of the 12th century. To emphasize the change the monastery was called *Duk-Ralung*, and a legend of the thunder-dragon *Duk* is related in connection therewith. It adopted the same *ter-ma* as the Dikungpa, but there seems some other distinctive tenet which I have not yet elicited. The *Middle Duk-pa* and the *Lower Duk-pa* arose very soon after.

The *Middle Duk-pa* took the *terma* book of Sangyas-ling-pa. This is the form of Kar-gyu-pa which now prevails in Bhutan under the name of *Duk-pa* or *Southern Duk-pa*. Its chief lama is Zhab-drung Ngag-dbang-nam-gyal, a pupil of "Kun-mkhyen padma dkar-po" or "The Omniscient White Lotus," who, in the 17th century A.D., settled at "Ichags rit rta mgo" in Bhutan, and soon displaced the Karthok-pa and other forms of Nyingmapa Lamaism then existing in that country,

¹ mgon-po bar-nak.
² lde-mchhog.

³ phyag-rgya-chhew-pa.
⁴ rdo-rye hchhang.

DIAGRAM SHOWING
THE AFFILIATION OF THE SUB SECTS OF KAR GYU PA.

CHIEF DIVINITY
DORJE-ONNANG.

INDIAN PHILOSOPHERS
TILDPA and NAROPA
D 1039

FOUNDER

MARPA,
a Tibetan and pupil of Naropa.
S 1010. I D
Founded monastery of Bro-bu-lung

MILARASPA

(a wandering ascetic who
founded no monastery)
D 1082 I D 1122

Nyem-med Dwag po Hia-tse
(originally a Kadampa)
S. I D 1152

Ras-chhung Dorje Grags-pa
S 1088

Nyingma ter
Las-aphrod-ling po
found in Kongbu

Nyingma
ter Padma
ling pa

Rinchen phun
tehog or Bkris-
phun tehogs
prev to 1186
DIKUNGPA
Sub sect

Ngag dbang
chhos gsalpo
founded Stag-glung
Mon in 1179
TALUNGPA
Sub-sect

Karme Bakahl
(Kanghyung
Dorje or Dwa-sum
Mkhyenpa)
S 1109 I D 1191
KARMAPA
Sub sect

Sprul sku
dbag beam
Wang po, founded
Relung monastery
prev to 1180
Upper DUKPA
Sub-sect.

Zhabs-drung
Ngag-dbang
rnam rgyal,
Middle or Southern,
i.e. Bhutanese
DUKPA
Sub-sect

Nyingma
ter Padma
ling pa

Nyingma
ter Sangye-
ling pa.

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- (b) Their tutelary deity is Demchhok¹ (Skt. *Sambhara*), or "Chief of Happiness."
- (c) Their mode of meditation or system of mystical insight is *Chhag-chhen*,² or in Sanskrit *Mahāmudra*; and their highest teacher is the mythical Dorjo-Chhang³ (Skt. *Bajra-dhara*), or "the holder of the Dorje."
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¹ mgon po bar-nak.

² lde-mchhog.

³ phyag rgya-chhew-pa.

⁴ rdo-ye chhang.

and which are reputed to have been founded there directly by Lō pon himself, who entered Bhutan *via* gZhas ma gang and left it by mDung-tsang, and at dgon tsbal phuk are still shown his footprints on a rock

THE SAKYA PA SECT

The *Sakya pa* takes its name from the Sakya Monastery in Western Tibet, founded by *AKhon dkon mchhog gyampo*. The name *Sakya*¹ refers to the light yellow colour of the scanty soil in that locality, which is rocky and almost bare of vegetation. The founder mixed together the "old" and "new" dispensations in regard to the *tantras*, calling his tantric system *gsang-ngags g'yar nying*, or "the new old occult mystery". The Nyingmapa books adopted by the Sakya pa are called *Dorje phurpa chhoga*, and from the newer school were taken *Dem chhok*, *Dorje kando*, *Den zhi*, *Maba maba ma yab*, *Sangyé thopa*, and *Dorje dutsi*. Its special meditative system is "*Lam kbras*". Its guardian demons are *ngon po gur* or "The Guardian of the Tent" and *ngon po zhal*. Its hat is called *Sa zhu*. Now, however, the Sakya sect is scarcely distinguishable from the Nyingmapa.

Its sub sects
Its sub sects are as follow —

The *Ngor pa*, founded by *Gun-gah Zang po*, issued from the Sakya pa at the time of *Tsongkhāpa*. Its founder discarded the Nyingmapa element in its tantric system, retaining only the "new". It has many monasteries in Kham.

The *Jonang po*, issued from the Sakya pa, in the person of *Je kun gah tol chhok*, who was reincarnated some centuries later as the great historian lama *Taranath*, now the highest incarnate lama of the Mongols and Chinese. This latter lama built the monastery of *Phuntsoling* about a mile to the north of *Jonang* in Upper Tsang, which was one of the many seized by the great *Dalai Lama Lō zang gyatsho* and forcibly converted into a Gelukpa institution. This sect does not practically differ from the *Ngor pa*. The distinction is only one of founders.

The *Nyingmapa* peculiarities have already been indicated in a general way. Further details will be found under the head of *Sikhim Lamaism*. It was the Nyingma form of Lamaism which first found its way into *Sikhim* about 250 years ago.

¹ *Sa skya pa*

INTRODUCTION OF LAMAISM INTO SIKHIM.

Legendary account of the Gurn's visit to Sikhim.

It is believed in Sikhim that Guru Rimhoehhe visited Sikhim during his travels in Tibet and its western border lands.

The introduction of Lāmaism into Sikhim dates from the time of *Lhatsūn Chhembo's* arrival there about the middle of the 17th century A.D. By this time Lāmaism had become a most powerful hierarchy in Tibet, and was extending its creed among the Himalayan and Central Asian tribes.

Lhatsūn Chhembo first introduced Lāmaism to Sikhim.

Lhatsūn Chhembo was a native of Konghu in the lower valley of the Tsangpo, which has a climate and physical appearance very similar to Sikhim. His name means "The great reverend God." His religious name is *Kun-zang nam-gyē*,¹ or "The entirely victorious Essence of Goodness." He is also known

Lhatsūn Chhembo "discovered" the holy sites of Sikhim.

His titles.

by the title of *Lhatsūn nam-kha Jig-med*,² or "The Reverend God who fears not the sky," with reference to his alleged power of flying. He is also sometimes called *Kusho Dsog-chhen Chhembo*, or "The great Honourable Dsog-chhen"—*Dsog-chhen*, literally "The Great End," being the technical name for the system of mystical insight of the Nyingmapa, and *Kusho* means "the honourable."

He was born in the fire-bird year of the tenth of the sixty-year cycles, corresponding to 1595 A.D., in the district of Konghu in South-Eastern Tibet. Having spent many years in various monasteries and in travelling throughout Tibet and Sikhim, he ultimately in the year 1648 arrived in Lhasa and obtained such great repute by his learning as to attract the favourable notice of Gyalwa Ngak-Wang, the greatest of the Grand Lāmas, who shortly afterwards became the first Dalai Lāma.

His early history.

At this time another lāma of the *Kartok-pa* sub-sect came by Kangla nangma searching for a path into Sikhim, and also tried without success the *sPreu-gyab-tak* (i.e., "Monkey-back rock," with reference to its semblance to a monkey sitting with hands behind its back) and Dsong-ri, and the western shoulder of *sKam-pa Khab-rag*—a ridge of "Kabru" which runs down to the Rāthong river. He then arrived at the cave of "the very pleasant grove," and met the saint, who told him that as he was not destined to open the northern gate, he should go round and try the western.

Miraculous reconnaissance and entry.

Then *Lhatsūn Chhembo*, traversing the Kangla nangma and finding no road beyond the cave of *sKam-pa Khabruk*, flew miraculously to the upper part of "Kabru" (24,000 feet), and there blew his kanglung, and after

¹ Kun-zang nam-gyal.

1

² Lha-britun nam mkhah Jigs med.

an absence of two weeks flew down to where his servants were collected and guided them by a road *via* Deongri to Norhugang in Sikkim.

He arrived in Sikkim with two other Nyingmapa lāmas. By "the western gate" of *Singlata* came a Kartok-pa lāma named Sempah Chhembo,¹ and a lāma of the Ngadakpa sub-sect, named Rigdsin Chhembo,² who had opened "the southern gate" by way of Darjeeling and Namchi respectively. The place where these three lāmas met was called by the Lepchas *Yok-sam*, which means "the three superior ones or noblemen," a literal translation of "the three lāmas."

The three lāmas held here a council at which Hlatsun Chhembo said, "Here are we three lāmas in a new and their appointment and coronation of a king of Sikkim an irreligious country. We must have a 'dispenser of gifts' (i.e., a king) to rule the country on our behalf." Then the *Nga-dak-pa* lāma said, "I am descended from the celebrated Terton *Nga-dak Nyang rél*, who was latterly a governor; I should therefore be the king." While the Kartok-pa lāma declared, "As I am of royal lineage I have the right to rule." Then *Hlatsun Chhembo* said, "In the prophesy of *Guru Rimhochhe* it is written that four noble brothers shall meet in Sikkim and arrange for its government. We are three of these come from the north, west, and south. Towards the east, it is written, there is at this epoch, a man named *Phüntshog*,³ a descendant of brave ancestors of *Kham* in Eastern Tibet. According, therefore, to the prophesy of the *Guru* we should invite him." Two messengers were then despatched to search for this *Phüntshog*. Going towards the extreme east near *Gengtök* they met a man churning milk and asked him his name. He without replying invited them to sit down and gave them milk to drink. After they were refreshed, he said his name was *Phüntshog*. He was then conducted to the lāmas, who crowned him by placing the holy water vase on his head and anointed him with the water; and exhorting him to rule the country religiously, gave him *Hlatsun*'s own surname of *Namgyé*⁴ and the title of *Chho-gyat* (Skt. *Dharma-rajā*) or "religious king." *Phüntshog Namgyé* was at this time aged 38 years, and he became a lāma in the same year, which is said to have been 1641 A.D.

In appearance *Hlatsun* is usually represented as seated on a leopard-skin mat, with the right leg hanging down and his body almost naked—one of his titles is *Uc-ru-ka-pa*, which means "unclad." His complexion is dark

bluo. A chaplet of skulls encircles his brow. In his left hand is a skull cup filled with blood, and a trident topped with human heads

¹ Sems-dpah chhen po.

² Rig Adzin chhen-po, or "the great Sage."

³ rnam-rgyal.

⁴ sbyin-dak.

⁵ Phun tshog.



an absence of two weeks flew down to where his servants were collected and guided them by a road *via* Dsongri to Norhugang in Sikkim.

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In appearance Hlatsūn is usually represented as seated on a leopard-skin mat, with the right leg hanging down and his body almost naked—one of his titles is *He-ru-ka-pa*, which means "naked." His complexion is dark blue. A chaplet of skulls encircles his brow. In his left hand is a skull cup filled with blood, and a trident topped with human heads

¹ Sempa-dpa chhen po.

² Rig dāsin chhen-po, or "the great Sage."
³ rnam-rgyal.

⁴ sbyin-dak.
⁵ Phun tshogs.

rests in front of the left shoulder. The right hand is in a teaching attitude. He is believed to be the incarnation of the great Indian teacher Bhima Mitra.

His incarnation

DEVELOPMENT OF LAMAISM IN SIKKIM, SUBSEQUENT TO THE EPOCH OF LHATSUN CHHEMAO

The religions ousted by Lāmaism were the Pön (Bon), usually identified with Taoism, and the earlier demon and fairy worship of the Lepchas, which can scarcely be called a religion. Numerous traces of both of the primitive faiths are to be found embodied in Sikkim Lāmaism, which owes any special features it possesses to the preponderance of these two elements. Only two sects of lāmas exist in Sikkim, viz., the Nyingmapa and the Kargyupa as represented by the Karmapa.

Its sects

There are no Duk pa monasteries in Sikkim, nor does there seem ever to have been any.

THE NYINGMA PA

The Nyingma pa¹ or "the old school" represents the primitive and unrefined style of Lāmaism. It is more largely tinged with the indigenous pre-Buddhist religious practices, and celibacy and abstinence are rarely practised.

The Nyingma pa

In Sikkim there are three sub-sects of Nyingma pa, viz.—(1) the *Lhatsun pa*, to which belong most of the monasteries with Pemiongchi at the head, (2) the *Kartok pa* with the monasteries of Kartok and Döhiag, and (3) the *Nga dak pa* with the monasteries of Namchi, Tashiding, Sison, and Thang mōchha.

Its sub-sects in Sikkim

The *Ter ma* of the *Lhatsun pa* is the same as was adopted by the Karmapa, viz., the work *Lé tho Ling pa* discovered (i.e., composed) by *Ja tshon pa* in Kongbu. But the Pemiongchi lāmas also follow the *Mundolling* monastery in giving pre-eminence to the *ter ma* work of Dag ling pa as a form of ritual.

Lhatsun pa

The *Kartok pa*,² taking their name from the title of their founder lāma *Kah tok*, i.e., "The Understander of the Precepts," give pre-eminence to the *terton* work

Kartok-pa

Long-chhen rab chung.³ It has been suggested by Mr. Paul that Darjeeling, properly Dōrjeling, may owe its name to the terton Dōrje lingpa, who visited the Kartok pa Dō ling (properly Dōrjeling) monastery in Sikkim, of which the old Darjeeling monastery was a branch.

¹ nying ma pa

| ² kah rtog pa

| ³ rig hasin rgod ldem.

The *Nga dak pa*, also taking their name from their founder "The owner of Sway or Dominion," who was of royal lineage, give pre-eminence to the *terton* work of *Rig dsm go dem*¹ as a code of ritual

All sections of the Nyingma pa agree in professing the creed called *Dzog chhen bo*, or "The Great End," it is probable, however, that the Sanskrit *Maha yoga* is intended. This *Dzog chhen bo* doctrine is a purely theoretical distinction, in great part relating merely to the posture of the hands in meditation and little understood by the great majority of the members. The obvious and practical Nyingma pa characteristics are (a) their special worship of Guru Rimboche, (b) their highest god is *Kuntu zang po* (Skt *Samantabhadra*), "the Highest Goodness," (c) their special tutelary deity is *Dub pa lah gje*,² (d) their special guardian deity *Pal gon de nga*³ (e) and their peculiar red hat is named *Ugyen penzhu*, and (f) with these characteristics they exhibit, as a class, a greater laxity in living than any other sect of lamas.

By the Nyingma pa, the great wizard Guru Péma is worshipped as "a second Buddha," in spite of his uncelibate life, his semi-demoniac temper, and his being altogether void of any of the admirable traits of Buddha. It is just possible, however, that he is painted blacker than he really was, for most of the practices and rites which are credited to him were really the composition of the *tertens* or "revealers of hidden scriptures" many centuries after his time. He is worshipped under eight forms, called *Guru Tsen gje*, or "the eight worshipful names of the Teacher." These, together with their usual paraphrase, are here given —

- I — *Guru Padma Jungné*, "Born of a lotus" for the happiness of the three worlds
- II — *Guru Padma Sambhata* "Saviour by the Religious Doctrine" (NB — This title is the pure Sanskrit equivalent of No I)
- III — *Guru Padma Gyépo*, "The King of the Three Collections of Scriptures" (Skt "Tripitaka")
- IV — *Guru Dorje Do lo*, "The Dorje or Diamond Comforter of all"
- V — *Guru Nyima Od zer*, "The Enlightening Sun of Darkness"
- VI — *Guru Shakya Seng ge*, "The Second Sakya—the Lion," who does the work of eight sages

¹ Along-chhen rab bbyani.
² grub-pa-bkah brgyed.
³ dpal mgon ddo lnga

⁴ gu ru pad ma tbyung-gnas
⁵ gu ru ddo-rje gro-lod
⁶ gu ru nyi ma shak zer

VII.—*Guru Seng-ge dā dok*,¹ The propagator of religion in the six worlds—with “the roaring lion’s voice.”

VIII.—*Guru Jō-lā Chhog-Se*,² “The Conveyer of knowledge to all worlds.”

The chief monastery of the Pemiongchi sect and its associated lāmas is at Mindolling in Central Tibet. The chief Head monasteries of the Nyingma pa sect. monastery of the Kartok-pa is at Der-go in Kham (Eastern Tibet), celebrated for its excellent prints; and that of the Ngadak-pa at Dorje tak, the greatest of the Nyingma-pa head-quarters, about two days’ journey south-east of Lhasa. Until recently, Pemiongchi was in the habit of sending batches of its young lāmas to Mindolling for instruction in strict discipline and rites; but since some years this practice has been allowed to lapse.

THE KARMAPA SUB-SECT.

The Karmapa, as we have already seen, was one of the earliest sub-sects of the Kargyupa. It differs from its parent Karmapa in Sik- Kargyupa in the adoption of the Nyingma “hidden revelation” found in Kongbo, and entitled Le-to him Ling-pa or “the locally-revealed merit.” And from the Duk-pa, another sub-sect of the Kargyupa, it differs in not having adopted the Nyingma tertön works Padma Tenets ling-pa and Sangyé lag pa. The Karmapa sect was founded by Milaspa’s pupil Rangchug dorje. Their chief monastery is at To-lung tshur phu, founded in 1158 A.D. and about one day’s journey to the north-west of Lhasa. They are Kargyupas who have retrograded towards the Nyingma pa practices. Marpa, the nominal founder of the Kargyupa sect, was married, and few of the Karma-pa lāmas are celibate.

The first Karmapa monastery in Sikkim was built at Rabang about 1730 A.D. by the Sikkim ruler Gyun med When established in Sikkim Namgyel at the special request of the Ninth Karmapa Grand Lāma—dBang chug dorje—in Tibet during a pilgrimage of the king in Tibet. Then other monasteries are at Ranick and Phodang, and the “Phodang” monastery in the Bhotiya *basti* of Darjeeling which is a chapel of ease to Phodang.

The central image in a Karmapa temple is usually that of the founder of the sub-sect, viz., Karma “Bakshi,” Their temples otherwise their temples do not differ from those of the Nyingma pa sect.

¹ gu ru Seng ge sgra sgrags

| ² gu ru Jō lān mchog Sred

II—GENERAL DESCRIPTION OF SIKHIM MONASTERIES

Monasteries in Sikhim are of three kinds, viz — (a) *Tak phu*,¹ literally a "rock cave" or cave hermitage, (b) *Gompa*,² literally "a solitary place" or monastery proper, and (c) the so called "*gompas*" founded in or near villages. These latter are, as a rule, merely temples (*hla khang*) with one or more priests engaged in ministering to the religious wants of the villagers.

The four great caves of Sikhim hallowed as the traditional abodes of Guru Rimboche and Lhatsun Chhembo, and now the objects of pilgrimage even to lāmas from Tibet, are distinguished according to the four cardinal points, viz —

The NORTH *Lha ri nying phu*, or "the old cave of God's hill." It is situated about three days' journey to the north of Tashiding, along a most difficult path. This is the most holy of the series.

The SOUTH *Kah do Sang phu*,³ or "cave of the occult fairies." Here it is said is a hot spring, and on the rock are many footprints ascribed to the fairies.

The EAST *Pé phu*,⁴ or "secret cave." It lies between the Tendong and Mainom mountains, about five miles from Yangang. It is a vast cavern, reputed to extend by a bifurcation to both Tendong and Mainom. People go in with torches about a quarter of a mile. Its height varies from five feet to one hundred or two hundred feet.

The WEST *De chhen phu*,⁵ or "cave of Great Happiness." It is in the snow near Jongri, and only reachable in the autumn.

"Gompa," as has been noted, means "a solitary place," and most of the gompas still are found in solitary places. The extreme isolation from the world has always been a desideratum of Buddhist monks, not as an act of self-punishment, but merely to escape mundane temptations.

The extreme isolation of some of the gompas has its counterpart in Europe in the Alpine monasteries amid the ever lasting snows. One of these gompa is Tô lung, which for the greater part of the year is quite cut off from the outer world, and at favourable times is only reachable from the south by a

¹ brag phug | ² dyon pa | ³ mkhah Agrogaang | ⁴ sbas | ⁵ ôde chhen.

path of flimsy rope and bamboo ladders leading across the face of precipices. Thus its solitude is seldom broken by visitors. The remote and almost inaccessible position of many of the Sikhim gompas renders mendicancy impossible; but begging-with-bowl seems never to have been a feature of Lāmaism, even when the monastery adjoins a town or village.

The site occupied by the monastery is usually commanding and frequently picturesque. It should have a free outlook to the east to catch the first rays of the rising sun. The monastery buildings should be built in the long axis of the hill, and it is desirable to have a lake in front, even though it be several miles distant. These two conditions are expressed in the couplet—

“Back to the hill rock,
And front to the tarn.”¹

The door of the assembly room and temple is *ceteris paribus* built to face eastwards. The next best direction is south east, and then south. If a stream directly drains the site or is visible a short way below, then the site is considered bad, as the virtue of the place escapes by the stream. In such a case the chief entrance is made in another direction. A waterfall, however, is of very good omen, and if one is visible in the neighbourhood, the entrance is made in that direction, should it not be too far removed from the east.

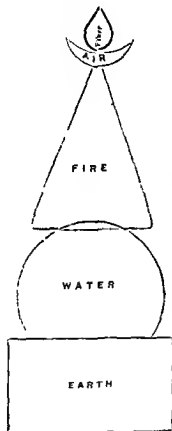
The monastic buildings cluster round the temple, which is also used as the Assembly Hall or *du khang*, and corresponds to the *vihara* of the earlier Buddhists.

The temple building and its contents form the subject of the next chapter. Most of the other detached buildings are dormitories for the monks, and have nothing to distinguish them from the ordinary houses of Sikhim, except, perhaps, that their surroundings are sometimes a trifle cleaner and more comfortable looking, and occasionally a few flowers are to be seen. One elderly monk and two or three novices usually occupy one house, and each house cooks its own meals independently, as there is no common refectory in the small monastic establishments of Sikhim. The menial lay servants are usually housed some distance off.

Lining the approaches to the monastery are rows of tall “prayer” flags, and several large lichen clad chhortens and long mendong monuments.

¹ rgyab ri brag dang mdun ri mtsho.

The *chhortens*,¹ literally "receptacle for offerings" (Skt. *Da-garbha*, *Chaitya* or *stupa*²), are solid conical structures originally intended as relic-holders, but now are mostly erected as cenotaphs in memory of Buddha or canonized saints, and they have a suggestively funereal appearance. The original form of the *stupa* was a simple hemisphere with its convexity upwards and crowned by one or more umbrellas. Latterly they became more complex and elongated, especially in regard to their capitals. The details of many of the Lāmaic *Chaityas* are capable of an elemental interpretation, symbolic of the five elements into which a body is resolved on death. Thus, *vide* figure in margin modified from Remusat,³ the lowest section, a solid rectangular block, typifies the solidity of the *earth*, above it *water* is represented by a globe, *fire* by a triangular tongue, *air* by a crescent—the inverted vault of the sky, and *ether* by an acuminated circle.



The *Chaityas* of Sikkim are mainly of two forms. Each *chhorten* consists of a solid hemisphere—the true relic-holder—which stands on a plinth of several steps. The hemisphere is surmounted by a narrow neck bearing in a lotus-leaved basin a graded cone usually of 13 tiers, which are considered to represent umbrellas—the symbol of royalty; they are by others said to represent the 13 Bodhisatwa heavens of Nepalese Buddhist cosmography.⁴ And the whole is topped by a horizontal disc bearing a smaller vertical disc set within a crescent, which popularly are said to typify the sun and moon, but which may have the elemental character already noted.

In the most common form, the hemisphere has its curved surface directed downwards. The second form especially common in Nepal,

¹ *mchhod rten*

² *Da garbha* (Pali *Da garba*) = relic receptacle चैत्य *Chaitya* (= *cha* + *stya* = to heap together, a mound) came afterwards to be called *stupa* (स्तूप) and in Pali *Thupa* or vulgarly *Tupe*, but was especially applied to a relic holder in an Assembly Hall, while *stupa* denoted the larger one in the open air.

³ *Four Kone As*, Chap XIII.

⁴ HOLDSON'S *Essays on the Languages, &c., of Nepal and Tibet*, Lond 1874, page 20

bears a closer resemblance to the older form of stupa, but its capital is more elongated, and it and the cone or pyramid is separated from the hemisphere by a square neck which bears on each face a pair of eyes which typify omniscience. In the wealthier monasteries the chhortens are occasionally whitewashed.

The most holy chhorten in Sikkim is at Tashiding, the largest of the group figured by Hooker.¹ So sacred is it that the mere act of beholding it is supposed to cleanse from all sin, according to its name. Its full title is *Thong wa rang to*,² or "Saviour by mere sight." It owes its special sanctity to its reputedly containing some of the funeral granules³ of the mythical Buddha antecedent to Shakya Muni, viz.—*O-sung*,⁴ the relics having been deposited there by Jik mi Pawo, the incarnation and successor of Lhatsun Chhembo. As a result of this repute it is a favourite object of pilgrimage.

The *mendongs* are faced with blocks bearing in rudely cut characters the six syllabled mystic sentence "*Om mani padme hung*"—the same which is revolved in the "prayer-wheels." And occasionally it also bears coarsely outlined figures of the three favourite protecting divinities of Lāmism, the *Ri sum Gonpo*, or "the Three Defensores Fidei," viz.—the four headed *Cheresi* (Skt. *Atalokita*), *Jaiyang* (Skt. *Manjugosha*), and *Chākna Dorje* (Skt. *Bayrapani*). As it is a pious act to add to these "*mani*" slabs, a mason is kept at the larger temples and places of special pilgrimage, who carves the necessary number of stones according to the order and at the expense of the donating pilgrim.

The above monuments must always be passed on the right hand, according to the ancient Hindu ceremonial of *pradakshana*, as a tribute of respect. And thus it is that the prayer cylinders must always be turned in a similar direction.

In addition to the foregoing objects there is frequently found in the vicinity of the monastery a stone seat called a Lama's throne "throne" for the head lama while giving *al fresco* instruction to his pupils. One of the reputed thrones of Lhatsun Chhembo exists at the Pemongeli chhorten, where the camp of visitors is usually pitched.

¹ *Himalayan Jour.* Vol. I, page 320

² *Thong wa rang grol*

³ It is believed by the lamas that on the burning of the body of a Buddha no mere ash results but two varieties of nodules which are named—(a) *pho-dung* small white seed like granules (b) *ring-aref*, yellowish larger nodules from the bones and of these an enormous quantity are forthcoming. It is the former which are said to be preserved in the great Tashiding Chartya.

⁴ *Aod grung*

There is no regular asylum for animals rescued from the hutchers to save some person from pending death. Occasionally such ransomed cattle are to be found in the neighbourhood of monasteries where their pension-expenses have been covered by a donation from the party cured. The animals have their ears bored for a tuft of coloured rags as a distinctive mark.

Not far from most monasteries are fertile fields of *murwa* (*Eleusine corocana*) from which is made the country beer, a beverage which the Sikhim monks do not deny themselves.

In the following table is given, what is described as, a complete list of monasteries in native Sikhim with the number of the monks in each, from official information supplied by Lama Ugyén Gyātsho —

List of Monasteries in Sikhim

Serial No	Map name	Vernacular name	Meaning of the name	Date of building	Number of monks
1	Sanga Chelling	gsang sangaga chhos gl ng	The place of secret spells	1697	20
2	Dubdi	sgri b sdo	The Hermit's cell	1701	30
3	Pemiongehi	pad ma yang tse	The sublime perfect lotus	1705	108
4	Gautok	btsan mkhar	The Tsén's house	1718	3
5	Tashiding	bla shis ld ng	The large Tash ding temple is the temple of the religious king or <i>Dla ma roja</i>	1716	20
6	Senan	gz l gnon	The oppressor of intense fear	1716	8
7	Rench npong	rin chen spung	The precious knoll	1730	8
8	Ralong	ra blang		1730	80
9	Yah	mad l s		1740	0
10	Pam thek	Ram tek	A Lepcha village name	1740	80
11	Fsdung	pho-brang	The chapel royal	1740	100
12	Cheung tong	btsan thang	The Meadow of Marriage (of the two rivers) or of Dorje Phugmo	1788	8
13	Ketsu perri	mkhar spyo l dpal ri	The noble heaven reaching mountain		11
14	Lach ung	thang md chhen	The large plain	1788	6
15	Talung	rdo lung	The stony valley	1780	80
16	Ertchi	rab bten gl ng	The high strong place	1840	10
17	Lhensung	phan brang	The excellent banner or good bliss	1840	160
18	Kartok	bkhar stog	The Kartok (founder of a school)	1840	20
19	Dall ng	rdo-gling	The stony ste or the place of the Dorje ng terton	1840	8
20	Yangong	gyan, sang	The cliff ridge or the lucky ridge	1841	10
21	Labrong	bla brang	The lama's dwelling	1844	30

Serial No.	Map name	Vernacular name	Meaning of the name	Date of building	Number of monks
22	Lachung	pon po sgang	The Bon s ridge	1850	8
23	Lantse	thun rtse	The lofty summit	1850	15
24	Sinik	zi mig		1850	30
25	Ringim	ri dgon	Hermitage hill	1850	30
26	Jingthem	ling tham	A Lepcha village name	1855	20
27	Changho	rtasg nget			
28	Lachen	La chhen	The big pass	1858	8
29	Giatong	zi bdur		1860	8
30	Lungqi	ling-ekod	The uplifted limb	1860	20
31	Fadie	aphagò rgyal	The sublime victor	1862	8
32	Noblung	nub gling	The western place	1875	5
33	Namchi	rtam rtse	The sky top	1836	6
34	Pabia	spa lbi kag		1876	20
35	Singtam	sing ltam	A Lepcha village name	1884	6

In addition to the monasteries in this list are several religious buildings called by the people gompas, but by the lamas only *hla-khang* or temples, such as Dé-thang, Ké dum, &c

The oldest monastery in Sikkim is Dub dō, founded by the pioneer lama Lbatsun Chhembo. Soon afterwards shrines seem to have been erected at Tashiding, Pemiongchi, and Sang nga chho ling over spots consecrated to Guru Rimbochhe, and these ultimately became the nuclei of monasteries, Sangngachholing and Pemiongchi being first built. As Sangngachholing is open to members of all classes of Sikkim Bhotiyas, Lepchas, Limbus, and also females and even deformed persons, it is said that Pemiongchi was designed, if not actually built, by Hlatsun Chhembo as a high class monastery for *fa sang* or "pure monks" of pure Tibetan race, celibate and undeformed. Pemiongchi still retains this reputation for the professedly celibate character and good family of its monks, and its monks alone in Sikkim enjoy the title of *tsan*, and to its lama is reserved the honour of anointing with holy water the reigning sovereign.

The great majority of the monasteries belong to the Nyingmapa sub sect of Lhatsun pa, only Namchi, Tashiding, Simon, and Thangmoelhe belonging to the Ngadakpa sub sect, and Kartok and Dō ling to the Kartokpa sub sect of Nyingmapa. All of these are practically subordinate to Pemiongchi, although Namchi and Kartok gompas are nominally the heads of the Ngadakpa and Kartokpa respectively. Pemiongchi also exercises supervision over the Lepcha gompas of Ling them, Zimk, and Phaggye. Lepchas are admissible also to Rigon as well as Sangngachholing. Nuns

are admitted to a few monasteries, but their number is extremely small, and individually they are illiterate, old, and decrepit

Only three monasteries belong to the Karmapa, viz., Ralang, Ramick, and Phodang, and of these Phodang is now in reality the chief, although Ralang is the parent monastery.

At present the most flourishing monasteries in Sikkim are the Nyimgwapa, Pemongcha, and the Karmapa Phodang.

The names of the monasteries, as will be seen from the translations given in the second column of the table, are mostly Tibetan and of an ideal or mystic nature, but some are physically descriptive of the site, and a few are Lepcha place names also of a descriptive character.

The lāmas number nearly one thousand, and are very numerous in proportion to the Buddhist population of the country. In 1840, Dr. Campbell estimated¹ that Lepchas and Bhotiyas of Sikkim at 3,000 and 2,000 respectively, but Mr. White in his census of Sikkim in March 1891 gives the population roughly as—

Lepchas	5,800
Bhotiyas	4,700
Nepalese, &c	19,500
...	...
	<u>30,000</u>

As the Nepalese were all professing Hindus, the lāmas are now dependent on the Bhotiyas and Lepchas for support and we thus get a proportion of one lāmaic priest to every 10 or 11 of the indigenous population. But this does not represent the full priest force of those two races, as it takes no count of the numerous devil dancers and Lepcha priests patronized by both Bhotiyas and Lepchas.

III—THE TEMPLE AND ITS CONTENTS

The temple had no place in primitive Buddhism. It is the outcome of the worship of relics and images, and dates from the later and impurer stage of Buddhism.

The Temple

Its proper name is *Lha khang* or "God's house," but as it serves the purpose of an assembly room and school, it is also called respectively *Du khang*² (a meeting room) and *Tsug lak khang*³ (an academy), although the former name is strictly applicable only to the hall in the lower flat in which the monks assemble for worship.

It is the chief and most conspicuous building in the monastery and isolated from the other buildings. It is usually surrounded by a paved path to allow of pious circumambulation, and it is sometimes shaded by a cypress tree. Built in the Sikhim style of architecture, it is a heavy ungainly building with squarish base, tapering whitewashed stone walls, and a huge projecting flattish roof of thatched bamboo. In the wealthier monasteries the thatch has lately been replaced by corrugated iron, which does not improve the appearance of the building. As the wide projecting eaves render the roof liable to be blown off, the latter is tied down to the ground at the four corners by long pendant ropes. The roof is surmounted by one or a pair of small bell-shaped domes of gilt copper: if a pair, they are placed one on either end of the ridge, and called *jira*;¹ if a solitary one in the middle of the ridge, it is called *gyal-tshén*.² They are emblematic of the umbrella-banner of victory and good fortune. The building is usually two stories in height with an outside stair on one flank, generally the right, leading to the upper flat. In front is an upper wooden balcony, the beams of which are rudely carved and its doors variously ornamented.³ The necessary orientation of the building has already been noted.

In approaching the temple door the visitor must proceed with his right hand to the wall, in conformity with the Hindu ceremonial custom of *pradalshma* already noted. In niches along the base of the building, about three feet above the level of the path, are sometimes inserted rows of prayer barrels which are turned by the visitor sweeping his hand over them as he proceeds.

The main door is entered by a short flight of steps. On ascending the steps, the entrance is at times screened by a large curtain of yak-hair hung from the upper balcony, which serves to keep out rain and snow from the frescoes in the vestibule.

Entering the vestibule, we find its gateway guarded by several fiendish figures. These are—

- I.—The Demon of the Locality, usually a *Tsen* or male demon of a red colour, but differing in name according to the locality.

¹ མཉེན

1

² རྒྱལ་མཚན་

³ At P'elongchi the balcony doors contain painted representations of the seven precious things of a universal emperor (*Cakrasaṃvatsara*) such as Shakyas was to have been had he not become a Buddha viz—(1) the precious wheel, (2) the precious white elephant, (3) the precious blue horse, (4) the precious gem, (5) the precious general, (6) the precious minister, and (7) the precious wife. These objects are frequently figured in the base of images and pictures of Buddha. See also Chapter V, page 323.

II.—Especially vicious domons of a more or less local character.

Thus, at Pemiongebi is the *Gyalpo Shuk-dén* with a brown face and seated on a white elephant. He was formerly the learned lāma Panebhen Söd-nams graks-pa, who being falsely charged with licentious living and deposed, his spirit on his death took this actively malignant form and wreaks his wrath on all who do not worship him—inflicting disease and accident.

III.—A pair of hideous imps, one on either side, of a red and bluish-black colour, respectively, named *Ki-kang* or *Shemba Mar-nak*,¹ who butcher their victims.

IV.—Here also are sometimes portrayed the twelve *Tuṅ-ma*,—aërial nymphs peculiar to Tibet, who sow disease and who were among the chief fiends subjugated by "The Guru."

Confronting the visitor in the vestibule are the four colossal images (frescos) of the Kings of the Quarters, who

The Guardian Kings
of the Quarters.

guard the Universe and heavens against the outer demons. They are clad in full armour and of

defiant mien. Two are placed on each side of the doorway. Their names are—

1. *Yul-khor srung*² (Skt. *Dhṛita-rāshṭra*), the white guardian of the east and King of the Gandharvas (*Dri-za*).
2. *Phag-kye-pô*³ (Skt. *Virūḍhaka*), the yellow guardian of the south and King of the Kumbhāndas (*Grul-bun*).
3. *Jé-mi-zang*⁴ (Skt. *Virūpākṣa*), the red guardian of the west and King of the Nāgās (*kLu*).
4. *Nam-thö-sré*⁵ (Skt. *Vaiśravaṇa*), the green guardian of the north and King of the Yakshas (*gNod-shyin*).

Sometimes the guardian of the north is given a yellow, and the guardian of the south a green, complexion, according to the later fashion of the *gélukpa*, thus making the complexion of the guardians to coincide with the mythic colours of the quarters.

In the smaller temples which possess no detached *Mani lhakhang*, one or more huge *Mani*⁶ prayer-barrels are set at

Prayer-barrels

either end of the vestibule, and mechanically revolved by lay-devotees, each revolution being announced by an affixed lever striking a bell. As the bells are of different tones and are struck alternately, they form at times a not unpleasant chime.

¹ *ki-kang dmar neg*

² *yul khor srung*

³ *phags skyes-pa*

⁴ *spyan mig dzang*

⁵ *nam thos srak*

⁶ So called on account of their containing the "*Om mani*" formula, vide page 289.

The door is of massive proportions, sometimes rudely carved and ornamented with brazen bosses. It opens in halves, giving entry directly to the temple.

Door

The temple is a large hall, with a double row of pillars separating it into a nave and two aisles, and the nave is terminated by the altar—the diagram (PLATE IV). The

Interior

whole of the interior, in whichever direction the eye turns, is a mass of rich colour, the walls to right and left being covered with frescoes of deities, saints, and demons, mostly of life size, but in no regular order, and the beams are mostly painted red, picked out with lotus rosettes and other emblems. The brightest of colours are used, but the general effect is softened in the deep gloom of the temple, which is dimly lit only by the entrance door.

Above the altar are placed three colossal gilt images in a sitting attitude, "The Three Rarest Ones" or trinity of the

Central triad of images

spectator) and *Ché rési* to the right. Shakyamuni is of a yellow colour

Shakyamuni

Maugdalputra or

Guru Rimboche

Jungné (the Lotus born) (PLATE V) usually sits in front of a screen of lotuses and wears his typical mitre like hat shaped in the fashion of a lotus flower. He holds a *dorje* (the thunderbolt of Indra, the Hindu Jove) in his right hand and a human skull cup of blood in his left, and resting on his left shoulder is a trident decorated with human heads. He is almost always attended by his two ministering wives,

His two wives

Indian *Lha cham Mandarava*, holding a jar of wine for the Guru's use on his right. *Ché rési*, the patron god of Lamaism

Ché rési

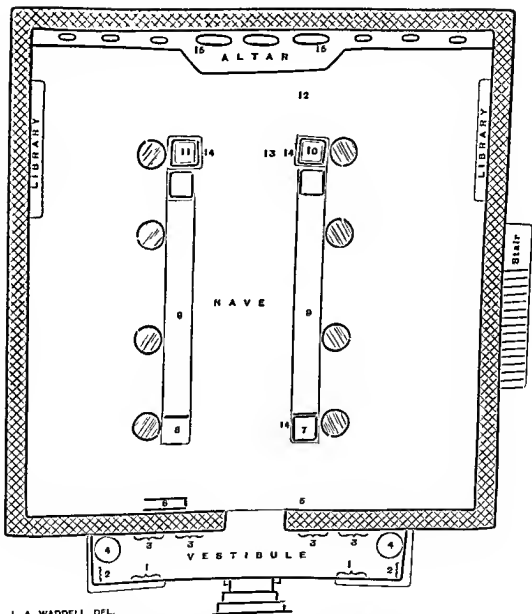
and of Tibet, and incarnate in the Dalai Lama, is represented white in colour, with four hands, the front pair of which are joined in devotion, while the upper right hand holds a crystal rosary, and the upper left a lotus flower.

¹ The title *Ché rési* seems to have been the name of an ancient Tibetan god.

² This is a staff (Tib. *Khar-si* Skt. *Asi*) surmounted by 9 to 12, and 10 rings carried in the hand of the Indian Buddhist monk to warn the violators of his approach when he went a begging bowl in hand.

³ *spyun ras gzang*

DIAGRAMMATIC
GROUND PLAN OF A SIKHIM TEMPLE



L. A. WADDELL, DEL.

- | | | | |
|---|---|----|--|
| 1 | Fresco of Locality demons | 8 | Seat of water giver |
| 2 | , <i>K' kang Mar nak</i> demons | 9 | Seats of monks |
| 3 | Guardian Kings of Quarters | 10 | Seat of Dorje Lō pon |
| 4 | Prayer barrels | 11 | , Umdsō or Chief Celebrant |
| 5 | Station of Chho timba or Provost Mar shal | 12 | , King or Abbot Visitant |
| 6 | Table for tea and soup | 13 | Site where lay figure of corpse is laid. |
| 7 | Seat of Chho timba | 14 | Lamas tables |
| | | 15 | Idols |





This order of the images is, however, seldom observed. Most frequently in Nyingmapa temples the chief place is given to the *Guru*, and this is justified by his own statement that he was a second Buddha sent by Shākya Muni specially to Tibet and Sikkim, as Buddha himself had no leisure to go there. Sometimes Shākya's image is absent, the third image in such case being usually the fanciful Buddha Opa med (Skt *Amṛtabhā*, The Boundless Light) or Tse pā med (Skt *Amṛtāyus*, Unlimited Life), each with hands joined in the support of a begging bowl (*khun ze*) or holy water vases respectively. Tse pā med, the god of long life, is always crowned. In Karmapa temples the chief place is given to the founder of the Karmapa sect, namely, Karma Bākshi.

Ranged on either side of this triad are the other large images of the temple. The following are especially common —

Dorje phagmo (Skt *Vajravārāhī*)—"The Sow faced Lady Dorje," when with three heads, the left is that of a sow.

*Dol ma*¹ (Skt *Tārā*)—"The Unloosener" or Deliveress—the Virgin mother, and in other aspects the wife, of the Buddhas and the Bodhisattvas. Further particulars regarding her and her worship are given in Chapter IV, page 313, *et seq*.

Chak dor (Skt *Vajrapāṇi*)—"The Wielder of the Thunderbolt" (i.e., Jupiter), with uplifted bolt.

Jam yang (Skt *Manuṣṣya*)—"The god of Mystic Wisdom," with the flaming sword of light in his right hand and the lotus supported book of wisdom in left.

Ché rési (Skt *Aśloka*)—"The Seer with keen eyes," in his usual four handed form, or with eleven heads and a thousand arms, each with an eye in the palm. This is the great "God of Mercy," one of whose titles is "The Great Pitier"—his thousand eyes and arms graphically represent his being ever on the outlook to discover distress and to succour the troubled. This Bodhisattwa, together with the foregoing two, namely Jam yang and Chak dor, are the especial *Defensores Fidei* of Lāmaism under the title of Rik sum gon po or "The Triad Protectors."

Seng dong ma—"The Lion-faced Goddess"

Kang chen dō nga—The chief "country god of Sikkim" of red colour, carrying a gyaltsheṅ or banner of victory, and mounted on a white lion. (PLATE VI)

His dwelling place is the mountain from which he takes his name—*Anglice* "Kanchinjingna." This graceful mountain, second in height only to Everest, was formerly in itself an object of worship as

it towers high above every other object in the country, and is the first to receive the rays of the rising sun and the last to part with the setting sun. *Kangchhendsunga* literally means "the five repositories or ledges of the great snows," and is physically descriptive of its five peaks—the name having been given by the adjoining Tsangpa Tibetans, who also worshipped the mountain. But Lhatsün Chhembo gave the name a mythological meaning, and the mountain was made to become merely the habitation of the god of that name, and the five "repositories" were real store-houses of the god's treasure. The peak, which is most conspicuously gilded by the rising sun, is the treasury of gold, the peak which remains in cold grey shade is the silver treasury, and the other peaks are the stores of gems and grain of sorts and holy books. This idea of treasure naturally led to the god being physically represented somewhat after the style of "the god of wealth." He is on the whole a good-natured god, but rather impassive, and is therefore less worshipped than the more actively malignant deities. For further particulars of his worship, see Chapter VI on "Demonolatry," page 355.

Lhā-tsūn Chhembo, the pioneer lāma of Sikkim; or other lāma-saint of Sikkim, or of the special sect to which the temple belongs.

The alleged existence, by Sir Monier Williams' and others' of images of Gorakṣināth in Tashiding, Tumlong, and other Sikkim temples is quite a mistake. No such image is known. The name evidently intended was Guru Rimboche.

The large images are generally of gilded clay, and the most artistic of these come from Pá-to or "Paro" in Bhutan. A few are of gilded copper and mostly made by Newaris in Nepal. All are consecrated by the introduction of pellets of paper inscribed with sacred texts.

Amongst the frescoes on the walls are displayed the *Nēden chu-fuk*, or the sixteen disciples of Buddha; and also numerous lāma-saints of Tibet.

There are also a few oil paintings of divinities framed in silk of grotesque dragon pattern with a border, from within outwards, of "the primary" colours in their prismatic order of red, yellow, and blue. These pictures have mostly been brought from Tibet and Bhutan, and are sometimes creditable specimens of art.

The general plan of a temple interior is shown in the foregoing diagram. Along each side of the nave is a long low cushion about three inches high, the seat for the

¹ *Buddhism*, page 490.

² CAMPBELL, *J. A. S. R.*, 1849; HOOKER, *SIR R. TEMPLE, Jour.*, page 212; *Him. Jour.* 1904. II.—195.

monks and novices. At the further end of the right hand cushion on a throne about $2\frac{1}{2}$ feet high sits the *Dorje Lô pon*,¹ the spiritual head of the monastery. Immediately below him, on a cushion about one foot high, is his assistant who plays the *si nyen* cymbals. Facing the *Dorje Lô pon*, and seated on a similar throne at the further end of the left hand cushion, is the *Um dsé*² or chief chorister and celebrant and the temporal head of the monastery, and below him, on a cushion about one foot high,

is the *Uchlung pa* or Deputy *Um dsé*, who plays the large *tshe rol* or assembly cymbals³ at the command of the *Um dsé*, and officiates in the absence of the latter. At the door end of the cushion on the right-hand side is a seat about one foot high for the *Chho tim pa*,⁴ a sort of provost marshal who enforces discipline, and on the pillar behind his seat hangs his bamboo rod for corporal chastisement. During the entry and exit of the congregation he stands by the right side of the door. Facing him at the end of the left hand cushion, but merely seated on a mat, is the *Chhab di pa* or water giver, who offers water to the monks and novices, for washing their hands and lips after each round of soup. To the left of the door is a table on which is set the tea and soap served out by the unpassed boy probationers during the intervals of worship.

At the spot marked "13" on plan is placed the lay figure of the corpse whose spirit is to be withdrawn by the *Dorje Lô pon*. At the point marked "12" is set the throne of the *ku z* or of the *Labrang incarnate lama*—the *Kjab gon* or protector of religion—when either of them chancés to visit the temple.

On each pillar is hung a small silk banner with five flaps, usually in vertical series of threes called *phén*,⁵ and on each side of the altar is a large one of circular form called *che phur*.⁶

In some of the larger temples are side chapels for the special shrine of *Dorje phagmo* or other favourite divinity. The shrines of the deities and demons to whom flesh is offered are usually located in a detached building.

Upstairs are the images of secondary importance, and here among the frescoes covering the walls are usually found the *Gon pos*, or demoniacal protectors of Lamaism. These latter are of ferocious aspect, enveloped in flames and wielding various weapons. They are clothed in human and tiger skins, and adorned with snakes and human skulls and bones. Chief among

¹ rdo rje slob dpon² dbu mdsad³ tshe rol⁴ chhos khams pa.⁵ bphen⁶ phyé phur

these are (1) the blue-faced *Lhāmo*, the Kolī form of the Hindū Devi; (2) her consort *Māhakāla*, a destructive form of Shiva; (3) the horse-headed *Tomdin*, the *Hāyagrīva* of the Hindus and spouse of Dorjo-phagmo.

Prominent among the frescoes is the *Sī-pa-i khor-lō*¹ or "Cycle of Existence," showing the regions of re-birth and the tortures of the damned. This picture is so very interesting and important that it demands more than passing notice.

THE PICTORIAL WHEEL OF LIFE.

The *Sī-pa-i khor-lō* or "Cycle of Existence"—(vide PLATE VII) for a copy of the Tashiding temple-picture—is a graphic exposition of metempsychosis, one of the most fundamental laws of Buddhism—the secret of Buddha having consisted in the means he devised for escaping from this ceaseless round of re-births with its attendant sufferings.

This picture is one of the purest Buddhist emblems that the lāmas have preserved to us. And by its means I have been able to restore the fragment of a cycle in the verandah of Ajantā Cave No. XVII hitherto uninterpreted, and merely known as "the Zodiac." This picture portrays in symbolic and concrete form the three original sins and the recognized causes of re-birth (*Nidānas*), so as to ensure their being vividly perceived and avoided; while the evils of existence in its various forms and the tortures of the damned are intended to intimidate evil-doers. As the Sikkim copies of the picture misplace the order of the *Nidānas*, and are deficient in many details, I here describe the orthodox form of the picture as found in Tibet.

The picture consists of a large disc, the circular form of which symbolizes the ceaseless round of wordly existence. It is held in the clutches of a monster, whose head is seen overtopping the whole. This angry demon, who grips the disc with his claws and teeth, typifies the passionate clinging of the people to existence. In the centre of the disc are symbolized the three original sins, and around the margin the twelve linked chain of causes of re-birth; while the remainder of the disc is divided by radii into six compartments, which represent the six regions of re-birth.

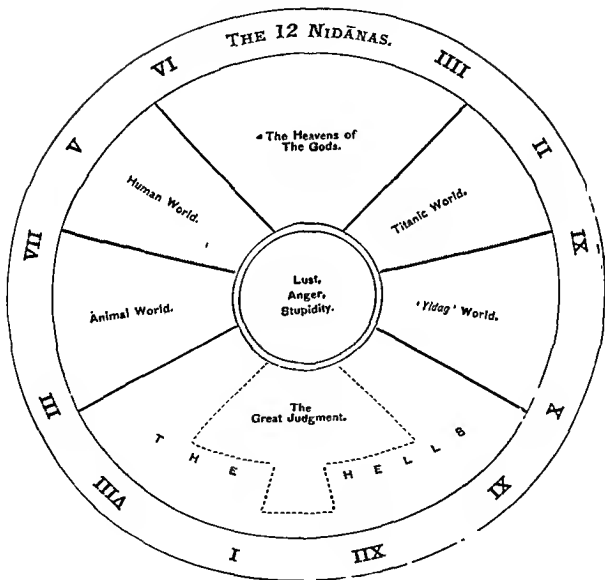
These pictorial symbols of the abstract conceptions of the early Buddhists are extremely valuable as showing what is the traditional interpretation of the ambiguous Sanskrit and Pali metaphysical terms for the *Nidāna* found in the Indian Buddhist books, and the real

¹ *Sīd pa hi ākhor-lō.*

| ² Kindly supplied by Mr. White.

KEY TO PLATE VII.
THE WHEEL OF LIFE

From Tashiding Monastery.



interpretation of which has formed a subject of much controversy amongst Western scholars.

The three original sins are depicted as (a) a *pig*, which has hold of the tail of (b) a *cock*, which has seized the tail of (c) a *snake*, which in its turn has held of the pig's tail, thus forming a circle which revolves continuously around the world. The *pig* symbolizes the ignorance of stupidity; the cock, animal desire or lust; and the snake, anger.¹ If these three sins be avoided, then virtue results and merit is accumulated.

The causes of re-birth—the *Nidānas*—are categorically given as twelve in the form of a linked chain, the result of the first cause being the cause of the second, and so on; the ultimate result being suffering.² The illustrations with their Lāmaic paraphrases are:—

I.—A blind old woman groping her way³ = *marig-pa* (Skt. *Avidyā*) or “want of knowledge,” which is the cardinal

¹ These sins are thus depicted by Sir E. ARNOLD in *The Light of Asia*, p. 164 —

“Patigha—Hate—
With serpents coiled about her waist, which suck
Poisonous milk from both her hanging dugs,
And with her curses mix their angry hiss
Then followed Rupaṅga—Lust of Days—
That sensual sin which out of greed for life
Forgets to live, and Lust of Fame * * * (and) Friend of Pride
* * * and—Ignorance—the Dam
Of Fear and Wrong, Avidya, hideous hag,
Whose footsteps left the midnight darter.”

² Sir E. ARNOLD (*loc. cit.*, p. 163) thus expresses the *Nidānas* —

“Whirling on the Wheel,
* * *
Avidya—Delusion—Sets these snares,
Delusion breeds *Saṃskāra*, Tendency
Perverse, Tendency Energy—*Tidāna*—
Whereby comes *Nāmarūpa*, local form
And name and bodiment, bringing the man
With senses naked to the scumble,
A helpless mirror of all shows which pass
Across his heart, and so *Vedana* grows
“Sense life”—false in its gladness, fell in sadness,
But sad or glad, the Mother of Desire,
Trishna, that thirst which makes the living drunk
Deeper and deeper of the false salt waves
Whereon they float, pleasures, ambitions, wealth,
Praise, fame, or dominion, conquest, love,
Rich meats and robes and fair abodes and pride
Of ancient lines, and lust of days and strife
To live, and aims that flow from strife, some sweet,
Some bitter. Thus Life's thirst quenches itself
With draughts which double thirst.”

³ In the older pictures a man, who represents Buddha, is guiding the blind woman. But as the Ajanta painting gives for this a man leading a (blind) camel, it is evident that the Lāmas constructed their picture from a written description, and interpreted the word *nga mo* (*nga mo*), a camel—an animal practically unknown in Central Tibet—as *ga mo* (*ga mo*) “an old woman.”

cause of existence leading people to mistake for happiness the miseries of existence.

- II.—A potter with his wheel making pots = *du-che* (Skt. *Saṅskāra*) or *impressing*—literally “preparation or fashioning + action,” showing the fruits of worldly labour are perishable objects—action being misdirected as a result of ignorance.
- III.—A monkey eating fruit = *nam-she* (Skt. *Vijñāna*) or “entire knowledge” of good and evil fruits—tasting every fruit in the sense of a roving libertine without system; thus engendering *consciousness*.
- IV.—A dying man with a physician feeling pulse¹ = *ming-zug* (Skt. *Nāma.rupa*) or “name and body,” i.e., individual being. Its fleeting character is shown by the man being about to lose his individuality and name in death.
- V.—An empty house = *kye-chhe* (Skt. *Shūdayātana*) or “the five mortal sense organs and mind,” illustrates the organs and the will which are the result of individual being—the hollowness of these is typified. The Aṅgata pointing depicts this by a mask, which is a much more appropriate symbol.
- VI.—A pair of lovers kissing = *reg-pa* (Skt. *Sparśha*) or contact which results from the exercise of the sense organs and will.
- VII.—An arrow entering a man’s eye = *tshor-wa* (Skt. *Vedanā*) or “perception,” the result of so contact. It includes joy and sorrow as well as pain.
- VIII.—A man drinking wine² = *sre-pa* (Skt. *Trishṇā*) or “desire for more,” including thirst and affection, which results from the exercise of the perceptive faculty.
- IX.—A man gathering a large basketful of flowers = *len-pa* (Skt. *Upādāna*) “or taking”: grasping indulgence in worldly matters—the result of desire.
- X.—A pregnant woman = *arid-pa* (Skt. *Bhava*) or “continuity of existence,” a desire for inheritance—the result of the clinging to worldly life and wealth.
- XI.—A mother in childbirth = *kye-wa* (Skt. *Jati*) or birth as a result of No. X.
- XII.—A human corpse being carried off = *ga-she* (Skt. *Jāramarana*) or “decay and death” with all their sufferings, which are the result of birth.

¹ The newer style has a boat with human passengers being ferried across the ocean of life.
Another form is a pair of caressing lovers.

The six forms of re-birth—*gro-ba'i rigs* (Skt. *Gatī*)—are shown in the inner circle. In the order of their superiority they are—

1. The gods or *lhū* (=Skt. *Sura* or *Deva*)—the highest form of existence
2. The Titans, literally “ungodly spirits” or *lha-ma-yin* (=Skt. *Asura*).
3. Mankind or *mī* (Skt. *Nara*).
4. The Beasts or *du dō* (Skt. *Tiryjal*).
5. The Tantalized ghosts—*yī-dag* (Skt. *Preta*).
6. The inhabitants of hell, *nyal wa* (Skt. *Naraka*), the lowest of all.

The first three forms of existence are classed as good and the last three are bad; and all are under the immediate care of a Buddha, who stands in the centre of each compartment, and is a form of the Bodhisatwa *Ché-ré-si* (*Avalokita*), who is incarnate in the Dalai Grand Lama at Lhasa.

The place of one's re-birth is determined solely by one's own deeds—although the lāmas now make faith and charms and ritual take the place of the good works of the earlier Buddhists. If the virtues are in excess of the sins, then the soul is re-born in one or other of the first three forms as a god if the virtue be of the first degree, as an ungodly spirit if the virtue be of the second degree, and as a human being if the virtue is of the lowest order. While those whose sins preponderate are re-born in one or other of the last three forms, the most wicked going to hell, and the least wicked to the beasts.

The judgment is in every case meted out by the impartial “*Shinje chho gyal*” or “Religious King of the Dead,” a form of *Fama*, the Hindu god of the dead, who holds a mirror in which the naked soul is reflected, while his servant *Shinje* weigh out in scales the good as opposed to the bad deeds, the former being represented by white pebbles, and the latter by black.—This incident usually occupies the upper portion of the hell compartment of the *Sī pa i khor-lō* picture.

The details of these several regions are briefly as follow —

I. *The Gods*—These are the gods of Indra's heaven of Hindu mythology rendered finite. Their life is the longest of all beings; but they, too, are within the operation of the law of continuous metamorphosis, and may be re-born in hell or in any other of the six regions. Their abode is the Mt. Meru (Tib. *Ri rab*) of the Hindus, a mythical and invisible mountain heaven¹ in the centre of the universe according to Hindu cosmogony.

The picture of the region of the gods shows a three-storied palace in the heavens of Indra, *Desire* occupying the lower, *Brahma* the middle, and the indigenous *Da-lha*, the Tibetan war god, the

¹ “heaved up”

upper compartment This curious perversion of the usual order of the heavens is notable, as the Lamas have placed the embodiment of passion—their war god—above Brahma These gods are surrounded by other gods, all with shining bodies and the special attributes of a god of this heaven, namely, (1) goddess companions, (2) a lake of perfumed nectar (*amrita*), which is their *elixir vitae* and source of their bodily lustre, (3) the *pag sam shung* or wish granting tree, which bestows at once any fruit or food wished for, (4) the wish granting cow, which yields instantly any drink wished for, (5) the horse of knowledge, which *Pegasus* like carries his rider to the worlds of the present, past, and future, (6) his splendid dress and ornaments, (7) a fine palace, (8) a charming garden with flowers, which form his wreath, and pretty animals and singing birds Along the border separating this world from that of the *Lhamayin* (Asuras) are some of the gods armed with spears and other weapons under the direction of the war god *Da lha* resisting the encroachments of the *Lhamayin* of the lower world

The human being who has been sufficiently charitable, virtuous, and pious during his earthly life may be re born as a god and enjoy bliss for an almost incalculable time—one god's day being one hundred human years. And he is born into heaven in a full grown state But when his merit is exhausted, then his lake of nectar dries up, his wish granting tree and cow and horse die, his splendid dress and ornaments disappear, his garden and flowers wither, his body, no longer bathed by nectar, loses its lustre, and his person becomes loathsome to his goddess companions and the other gods, who shun him, and he dies miserably If he has led a virtuous life during his existence as a god, then he may be re born in heaven, otherwise he goes to a lower region and may be even sent to hell

II *The Titans (Lhamayin) or ungodly spirits*—These are the Titans or Asuras of Hindu mythology, and occupy the base of Mt Meru, and are therefore intermediate between heaven and the earth They have numerous joys and comforts, but are discontented, and envy the greater bliss of the gods, with whom they are continually fighting for some of the fruits of the heavenly wish granting tree, which has its roots and trunk within their region

This region is represented with a light yellow atmosphere, and contains a fortified house, with a lake and flowers and numerous animals The people are all clad in full armour, and are engaged mostly in fighting with the gods across their frontier Many of them are dead, or dying, or horribly mangled by the weapons of the gods, the most deadly of which is a wheel with teeth like a circular saw, which is thrown like the Sikh quoit They always die in battle from their wounds, as they have no access to the nectar by which the gods obtain instant recovery when wounded

As existence here is rather miserable, although it is above mankind, only the proud and envious are re born here, but re birth from this region mostly occurs in hell owing to the wicked life led during existence here

III *Mankind* —The atmosphere of this region is blue or colourless. It shows the miseries of human existence which have to be endured by all alike, from prince to pauper family troubles, striving after wealth, position, or necessities of life, &c, &c

The following phases of life are depicted amongst others —

1 *Birth*

2 *Old age* —Decrepit old man and woman hobbling along

3 *Disease* —Sick man, with doctor feeling his pulse, or sick attempting to drink

4 *Death* —A dying man surrounded by weeping relatives, with a lama doing worship near his head, and another monk ascertaining whether the breathing has ceased. Another scene depicts the dead body being carried off, preceded by a lama, who carries the end of a scarf affixed to the corpse, and in the lamas's band are a *damaru* (hand drum) and a thigh bone trumpet, while in the distance is the funeral pyre to cremate the body.

Other scenes illustrate worldly pleasure and business. A man sitting under a tree in front of his house, drinking tea or wine, and children at play, and hills in the distance. Traders bargaining, also a drunken man, a borrower, and a criminal being punished for crimes.

IV *The Beasts* —The atmosphere of this region is darker, but it has hills and trees and also some men as it is merely a different aspect of the human world. Ruskin says 'the fish is freer than the man,' but the lamas think otherwise. They class all aquatic animals as 'the Bonded Animals,' and only terrestrial and flying animals are 'The free.' Hence the animal region is divided into an aquatic and a land section, each peopled by characteristic animals. This is a state of greater misery than the human, as the animals prey on one another, and man also kills many of the animals and uses others as beasts of burden or for other utilitarian purposes.

The picture shows land animals of various kinds, some devouring others, and some human hunters killing game animals. In the water are fish and a variety of animals also preying on one another.

V *The Ludags or Tantalized Ghosts* —The atmosphere of this region is also darkish. This is the special place of those who on earth were miserly, envious and uncharitable. They have jewels and food and drink in plenty, but cannot enjoy them, and are always gnawed by hunger and thirst, as they are given huge bodies with microscopic

The history of the *St pa : khor lo* as given by the *lāmas* is that Buddha on one occasion plucked a stalk of rice, and with its grains illustrated to his disciples his arguments on the 12 causes of existence and the continuous metamorphoses of animated beings in the six regions, and that later he personally directed the preparation of the picture in what is now known as the 'new' style which was specially intended for the conversion of the king of *U tra ya nn* (² *Udharayna*) and latterly introduced into Tibet in the 11th century A D by the Indian monk *Atishu*, who had received it from the followers of *Phagpa* *Tbogs med* or *Arya Asanga*. The "older" style, that is, as regards Tibet, is reported to have been the copy sanctioned by *Lapön Lu tubor* *Guru Nagarjuna*, the founder of the *Mahayana* system, and a copy of it was brought to Tibet by *Bande Yesu* in the 8th century A D in the reign of the *Thi strong de tsan*, and reproduced in the monastery of *Samyé*. The present picture in the *Samyé* monastery is said to measure about 15 to 20 feet in diameter, and differs from the "newer" style chiefly in the absence of a figure of Buddha in the upper right hand corner and of the *Munis* in each of the six regions.

THE ALTAR AND ITS OBJECTS

The altar or *chho sham*¹ occupies the remote end of the nave of the temple. Above its middle is placed the chief image. A canopy, called *nam yul* or 'sky country,' on which are depicted the dragons of the sky, is stretched above the altar, and a large silken parasol, called *dul* or umbrella—the oriental symbol of royalty—is suspended over the head of the central image. This umbrella slightly revolves in one or other direction by the ascending currents of warm air from the lamps.

The altar should have at least two tiers. On the lower and narrow outer ledge are placed the offerings of water, rice, cake, flowers, and lamps. On the higher platform extending up to the images are placed the musical instruments and certain other utensils for worship.

In front of the altar stands the spouted water jar, *chhab pi m*² for filling the smaller water vessels, a dish to hold grain for offerings *ut-te*,³ an incense holder *po-dsiri*,⁴ and a pair of flower vases. And on the right (of the spectator) on a small stool or table is the rice *man lula* cone, with its three tiers daily made up by the temple attendant and symbolic of an offering of all the continents and associated islands of the world according to Hindu and Buddhist cosmography, with Mount Meru (*Tibetan Pa rab*), the abode of the gods, as the culminating point for detailed description, see Chapter V, page 320.

¹ *chho sham*

² *chhab-bum*

³ *ut-te*

⁴ *po-dsiri*

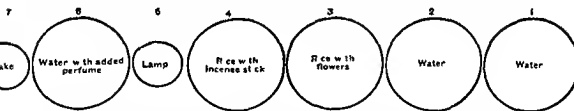
The ordinary water and rice offerings are set in shallow brazen
The offerings bowls, called *chho tung*,¹ composed of a brittle alloy
of brass, silver, gold, and pounded precious stones

Their number is five or seven, usually the former. Two out of the five
bowls should be filled with rice heaped up into a small cone, but as
this must be daily renewed by fresh rice, which in Sikkim is some-
what expensive, fresh water is usually employed instead.

Another food offering is a high, conical cake of dough, butter, and
Food offering sugar, variously coloured, named *tormā* or *zhal-zo*,
that is, "holy food." It is placed on a metal tray
supported by a tripod. To save expense a painted dummy cake is
usually employed.

The temple lamp or *chho kong*² is a short pedestalled bowl, into
Candles a socket in the centre of which is thrust a cotton
wick, and it is fed by melted butter. As the great
mass of butter solidifies and remains mostly in this state, the lamp is
practically a candle. The size varies according to means and the
number of the temple votaries, as it is an act of piety to add butter to
the lamp. One is necessary, but two or more are desirable, and on
special occasions 108 or 1,000 small lamps are offered.

The "essential offerings," or *Nyer cho chho pa*,³ which are needed
in every form of worship are seven in number, and must be placed
in line and in a definite order, as shown in the following diagram —



The cymbals are placed on the inner platform. On the top of
the rice heaps of Nos. 3 and 4 should be placed
Order of offerings respectively a flower, preferably the large winged
seed of the legume of the so called *pag sam shing* or "wish granting
tree," and a stick of incense. And in the bowl marked "No. 6" should
be placed perfumed water, but these details are only observed on
special occasions. Ordinarily the bowls are filled with plain water.

These offerings have each received a special Sanskrit name
descriptive of their nature, viz —

1 *Ā, gham* (or *Ar gāṅgā*), in Tibetan *chho yōn*,⁴ or excellent
drinking river water.

¹ *mchhod tung* | ² *mchhod stong* | ³ *nyer spro t mchhod pa* | ⁴ *mchhod yon*.

mouths and gullets. And when any food is taken it is transformed to sharp knives and saws, which lacerate the bowels and come out externally, making large painful wounds. Others have fires constantly burning in their mouths.

VI *The Hells* — The atmosphere of the bells is black. Only eight hells are mentioned in the older Buddhist works, but the lamas describe and figure eight cold and eight hot hells, and give two extra hells named *nyi tshewa*, which includes the state of being flies and insects in the human world, and *nye khorwa*, a milder hell filled with fiery ashes and rubbish and bodies in which those escaping from hell must dwell for a further period.

In the upper portion of this region is figured the King and Judge of the dead in the act of trying the spirits of the dead, with the good recording angel on his right hand, counting out the good deeds by white pebbles from his purse, and the incarnation of evil on his left hand displaying before the Judge the bad deeds as a pile of black pebbles. In front is the scale holder, who weighs the good as against the bad deeds.

Those who have sinned in anger are sent to the hot hell, while those who have sinned through stupidity go to the cold hell, and each receives some appropriate punishment for misdeeds during life. To show the superiority of the lamas to such tribunals, several are introduced walking serenely through the hells twirling their prayer wheels.

The hot hells are to the left (of spectator) and the cold to the right.

I THE HOT HELLS—

- 1 *Yang S* (Skt *Samya*) = "again revived." Here the bodies are torn to pieces and then revived only to have the process repeated *ad libitum*.
- 2 *Thu naj* (Skt *Kalasutra*) = "black lines." Here the bodies are nailed down and 8 or 16 black lines marked along body, which is then sawn in sections along these lines by a burning hot saw. Another punishment here is the especial one of the slanderer or gossip, who has his or her tongue enlarged and pegged out and constantly harrowed by spikes ploughing through it.
- 3 *Du jom* (Skt *Samghata*) = "concentrated oppression." Here bodies are squeezed between animal headed mountains or monster iron books (this is an especial punishment for monks, lay men, and infidels who have disregarded or profaned the scriptures). Others here are pounded in iron mortars.
- 4 *Ngu bod* (Skt *Hairata*) = "weeping and screaming." The torture here is to be kept in glowing white iron houses and have melted iron poured down the throat.

5. *Ngū-bod Chkenpo* (Skt *Mahārahātā*) = "greater weeping and screaming." Here they are cooked in pots containing molten iron.
 6. *Tsheua* (Skt *Tāpana*) = "heat." The body is cast upon and transfixed by red-hot iron spikes.
 7. *Rabtu-tshawa* (Skt *Pratāpana*) = "highest heat." A three-spiked burning spear is thrust into body, and later rolled up within red-hot iron plates.
 8. *Nar med* (Skt. *Atishi*) = "endless torture." This is the most severe and longest punishment. The body is perpetually kept in flames, though never consumed.
- II. THE COLD HELLS which have no place in the mythology of the Indian and Southern Buddhists are —
1. *Chhu bu chen* = "blistered and wrinkled." The torture here is constant immersion of the naked body in icy cold water, under which the body becomes covered with chilblains.
 2. *Chhu-bur dolu a*.—The chilblains are forcibly cut and torn open, producing raw sores and deep chaps.
 3. *A cchu* = "achū!" an exclamation of anguish which vents itself in this expression and which resounds throughout this hell.
 4. *Kyi hud*—A worse degree of cold in which the tongue is paralysed and the exclamation "*kyi hu*!" alone possible.
 5. *So-tham pa*—The teeth and jaws are rigidly clenched through cold.
 6. *Ut pal tar gé pa*—Livid sores which become everted like blue utpal flowers.
 7. *Pé ma tar gé pa*.—The raw sores become red like lotus (*padma*) flowers.
 8. *Pé ma chhen po tar-gé pa*—The flesh falls away from the bones like the petals of the great red lotus (*padma*), leaving raw sores which are continually gnawed and pecked by birds with iron beaks.

The duration of the stay in hell lasts until the great sins committed during the previous existence are expiated. This period may vary from a few years to thousands of years. From hell the usual course is back to earth, by the merit of good works done in a former existence. The lamas explain this by saying that it is like the discharge of a criminal who has expiated his offence in jail on release he gets back his clothes and any other personal properties he can justly lay claim to, and the benefit of any virtuous deeds he had formerly done.

2. *Pā dyam*, in Tibetan *zhāb-sel*,¹ or the cool water for washing feet.
3. *Pukh-pe* (or Pushpe), in Tibetan *me-tok*,² flower.
4. *Dhū-pe*, in Tibetan *du-pō*,³ incense fumes.
5. *A-loke*, in Tibetan *mar-me*,⁴ lamp or light.
6. *Gan-dhe*, in Tibetan *ṣi-chhab*,⁵ perfumed water for anointing body.
7. *Nai-wi-dya*, in Tibetan *zhāl zé*,⁶ sacred food.
8. *Shab ta*, in Tibetan *rol-mo*,⁷ cymbals.

This order is reversed in *Kargyupa* and *Gelukpa* temples when doing a certain kind of *vidam* or tutelary deity's worship. These eight offerings appear to be symbolic of the eight *Matris* or Divine mothers, vide Chapter V, page 323. And with them may also be compared the 16 stages of the Hindu worship of a deity which I append in a footnote⁸ for reference.

On placing the above offerings in position in the order noted, Accompanying wor- the benefit of a full service of worship is obtained ship. by merely chanting the following hymn:—

"*A-wa-tā-ya, A-wa-tā-ya. Om bajra! Ārgham, Pā-dyam, Pukh-pe, Dhū-pe, A-loke, Gan-dhe, Nai-wi dya, Shab ta, Prāti-dsa-yī Swāhā!*" Which being interpreted is:—"Come! Come! *Om! Bajra* (the "thunderbolt")! Partake of these offerings! excellent drinking river "water, cool water for washing your feet, flowers for decking your "hair, pleasing incense fumes, lamp for lightening the darkness, "perfumed water for anointing your body, sacred food, the music of "cymbals! (here the cymbals are sounded) Eat fully! *Srāhā!*"

A more elaborate arrangement of food offerings is seen in the banquet to the whole assembly of the gods and the Special banquet to the host of gods and demons demons, entitled *Kon-chhok chī du*,⁹ or "sacrifice to the whole assembly of the Rare Ones," which is

¹ *zhāb-sel*.

² *me tok*.

³ *pdng spos*.

⁴ *mar me*.

⁵ *ṣi chhab*.

⁶ *zhāl zsa*.

⁷ *rol mo*.

⁸ In the Hindu worship of a deity there are 16 stages of ceremonial adoration following the invocation to come (*ārgham*), and the invitation to be seated (*āsana*), and in each stage *mantras* are chanted. I have italicised those stages which are found in the above lamaic ritual.—

1. *Padya*, washing the idol's feet.
2. *Azgha*, washing the idol's hands.
3. *Achmensa*, offering water to rinse mouth.
- *4. *Snana*, bathing the idol.
- *5. *Vastra*, dressing the idol.
6. *Chandan*, offering sandal wood, saffron, or holi powder.
7. *Akshat*, offering rice.
8. *Pushpa*, offering flowers.

⁹ *d'kon mchhog spyi kdas*.

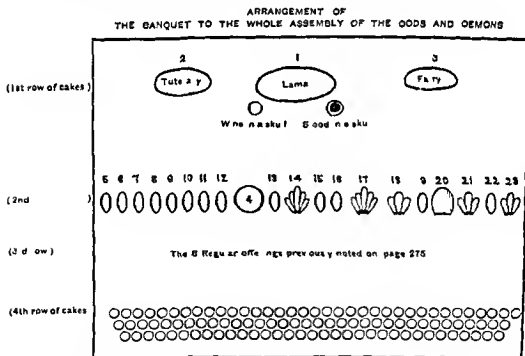
9. *Dhupa*, offering incense.
10. *Dipa*, offering lamp.
11. *Nivedya*, offering food.
12. *Achmana*, second offering of water to rinse mouth.
13. *Tambula*, offering betel.
14. *Supāri* or pugs, offering Arca nuts.
15. *Dakshana*, offering money.
16. *Nirājan*, waving lights or camphor.

* The lamas dress and bathe their idols only once or twice yearly.

frequently held in the temples. This feast is observed by all sects of lamas, Nyingmapa, Gelukpa, &c, and is an interesting sample of devil worship. The Nyingmapa fashion is here detailed, but it differs from the Gelukpa only in providing for a slightly larger party of demonical guests, the Gelukpa inviting only the following, viz, their chief Lāma, i.e., Tsongkhapa, their tutelary deity Dorje jik che, Buddha, Chang sem, the deified heroes, the fairies, the guardian demons of the Gelukpa creed, the god of wealth, the guardian demons of the caves where the *terma* (hidden revelations) are deposited, the five sister demons of Mount Everest, the twelve To mri or aerial nymphs who sow disease, and the special "country" and "locality" gods.

This sacrifice should be done in the temples for the benefit of the lamas on the 10th and 15th of every month. On behalf of laymen it must be done *once* annually at the expense of every individual layman who can afford it, and on extra occasions, as a thanksgiving for a successful undertaking, and as a propitiation in sickness, death, and disaster.

The arrangement of the banquet is shown in the following diagram —



In the innermost row are the large coloured and ornamented *Lalung* cakes for (1) the chief Lama Saint *Cwa Rinpoche*, (2) the tutelary

deity, in this case *Guru tak-po*, a fierce demoniacal form of the Guru, and (3) the fairy with the lion face. For the Guru there is also placed on either side of his cake a skull cup, the one to his right containing country wine, here called *Amrita* or "nectar" (in Tibetan—literally "devils' juice"), and the contents of the other are called *Rakta* or blood—infused tea is usually offered instead of blood. In the second row are the cakes for the guardians and protector of Lāmāism, usually with Buddha's cake (No. 1) in centre. The order of the cakes for these guardian demons is as follows—the attached figures relate to the foregoing diagram:—

- No 5. The Lion faced demoness
- " 6. The four-armed "Lord," a form of Mahakala.
- " 7. The god of wealth
- " 8. The "Ruler" of Tibet's guardian (and in Sikkim the special guardian of the *Nyagyalpa* monasteries)
- " 9. The demon Blacksmith (red and black colour, rides a goat and carries an anvil and a bellows was made a protector of lamasism by Lo-pun)
- " 10. The Lord of the Rakshas
- " 11. The Locality protector
- " 12. The *Naga* demi-gods, white and black
- " 13. The female fend nun of Dikung monastery

- No 14. The five everlasting Sisters of Mount Everest.
- " 15. The spirits of the Tank-drowned ones
- " 16. The homestead demon-owner
- " 17. The country god Kangehbrud-tunga (mountain)
- " 18. The black devil, red devil and *Naga* of Darjeeling or special locality of temple
- " 19. The demons who cause disease.
- " 20. The twelve aśra nymphs who cause disease
- " 21. The demon owners of the "Ter" caves where the hidden revelations are deposited.
- " 22. The black and red devils and *Naga* of parent monastery of the priests of this temple

In the third row are placed the "essential offerings" (*Nyer-chū chho-pa*) already detailed on page 275, which are especially intended for the superior gods.

In the fourth and outmost row are an indefinite number of *tshok* (ཚོག་པ་) cakes which are especial dainties as an extra course for all. These cakes contain ordinary *forma* cake of cooked rice or barley, with the addition of some wine, and a mixture of cooked flesh and all sorts of eatables available.

The stages of the worship in this feast are as follows:—

1st.—Invitation to the deities and demons to come to the feast (Skt. *āhāṇ*). This is accompanied by great clamour of drums, cymbals, horns and fifes, so as to attract the attention of the gods and demons.

2nd.—Requesting the guests to be seated (Skt. *āsan*).

3rd.—Begging them to partake of the food offered.

4th.—Praises the goodness and admirable qualities of the guests. This is done while the guests are partaking of the essence of the food.

5th.—Prayers for favours immediate and to come.

6th.—The especial delicacy *tshog* is then offered to all, on four plates, a plate for each row of guests, one plateful being reserved for the lāmas

Then is done the ceremony of *Kang so*,¹ or “expiation for religious duties left undone,” which wipes off all arrears of religious duty. Here the *ku nyer* or novice appointed for the occasion throws skywards, amid great noise of instruments, several of the *tshol* cakes to all the demi gods and demons not specially included in the feast. One *tshol* cake is then given to each lāma in order of rank, from the highest to the lowest, as the food has been consecrated by the gods having eaten of it. They must, however, leave a portion, which is collected carefully, in a plate, in order, from the lowest to the head lāma. Above these collected fragments is placed a whole *torma* cake, and a worship entitled *Hlal dor* is done, when the whole of these crumbs—the leavings of the lamas—are contemptuously thrown down to the earth outside the temple door to those evil spirits who have not yet been subjected by *Lô pon* or subsequent lamas.

Other articles on altar On the top of the altar are placed the following articles —

- (i) A miniature *chhorten* (= *chaitya*)²
- (ii) One or more sacred books on each side of altar
- (iii) A *dor je*, the lāmaic sceptre and typo of the thunderbolt of Indra (Jupiter), and a bell *tilbu*.³ The *dorje* is the counterpart of the bell, and when applied to the shoulder of the latter should be of exactly the same length as the bell handle
- (iv) The holy water vase—*thu pum*⁴—and a metal mirror—*me long*—hanging from its spout. The holy water of the vase is tinged with saffron, and is sprinkled by means of a long stopper rod, which is surmounted by a fan of peacock's feathers and the holy *lusa* grass
- (v) The divining arrow, bound with five coloured silks, called *da dar*.⁵
- (vi) A large metal mirror—*me long*—to reflect the image of the spirits
- (vii) Two pairs of cymbals. The pair used in the worship of Buddha and the higher divinities are called *si nyén*,⁶ and

¹ *ḍakang gso*

² In the room in which worship is done there must be present the three essential objects representing the *sku gsum* (Skt *Trīśūya*) (a) an image (b) a *chhorten* and (c) a holy book which are symbols of the Three Holy Ones. In the early Indian Caves the Triad was represented by a *Chaitya* (= Buddha) a *keel* (= Dharma) and a *Laos* (= The Assembly)

³ *dril bu* | ⁴ *khruṣ bum* | ⁵ *mdsh dar* | ⁶ *si nyen*

are of about 12 inches or more in diameter, with very small centro bosses. They are held vertically when in use, one above the other, and are manipulated gently. The pair of cymbals used in the worship of the inferior deities and demons are called *rol mo*, and are of short diameter with very much broader bosses. They are held horizontally in the hands and forcibly clanged with great clamour.

- (iii) Cone shell trumpet—*lung*¹—used with the *si nyen* cymbals.
 (ix) Pair of copper hautboy pipes—*gye lung*².
 (x) Pair of long telescopic copper horns—*sa dung*³.
 (xi) Pair of human thigh bone trumpets—*llang lung*⁴. These are sometimes encased in brass, with a wide copper flanged extremity on which are figured the three eyes and nose of the ogre demon, the oval open extremity being the demon's mouth. In the preparation of these thigh bone trumpets the bones of criminals or those who have died by violence are preferred, and an elaborate incantation is done, part of which consists in the lama eating a portion of the skin of the bone, otherwise its blast would not be sufficiently powerful to summon the demons.
 (xii) Pair of tiger thigh bone trumpets—*la ding*⁵. These are not always present, and the last three instruments are only for the worship of the inferior gods and demons.
 (xiii) Drums—
 (a) A small hand drum or *nga chhung*⁶ or *damaru*, like a large double egg cup. Between its two faces are attached a pair of pendant leather knobs and a long bearded flap for handle. When the drum is held by the upper part of the cloth handle and jerked alternately to right and left the knobs strike the faces of the drum. It is used daily to mark the pauses between different forms of worship.
 (b) The big drum called *clla nga*⁷ or religious drum. These are of two kinds, one of which is suspended in a frame and beaten only occasionally and in Buddha's worship. The other is carried in the hand by means of a stem thrust through its curved border. These are beaten by drum sticks with straight or curved handles.
 (c) The human skull drum made of *skull caps* and of same style as the smaller drum (a) above described.

¹ *lung*
² *gye-gi ng*

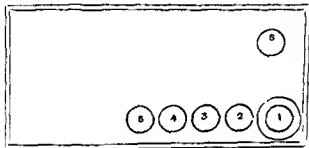
³ *sa dung*
⁴ *sa dung-gi ng*

⁵ *sa dung*
⁶ *nga-chhung*

⁷ *chhot-ro a*

THE LĀMA'S TABLE.

To the right front of the altar stands the lāma's table, called *dun-chog*,¹ about 2½ feet in length and one foot in height. A cushion is placed behind it, and on this is spread a tiger or leopard-skin rug as a seat. The table should contain the following articles in the order and position shown in the diagram:—



S E A T

1. *Mandala*—rice cone
2. *Chen-du* or *ne-sel*—saucer with loose rice for throwing in sacrifice.
3. Small *damāru* drum

4. Bell
5. *Dorje*
6. *Lu-pum* vase.

The extensive arrangement here figured is properly that of the Dorje Lō-pōn's table. Only three monks are allowed tables in the temple, viz.—

The *Dorje Lō-pon*, or abbot.

The *Um-dsē*, or chief celebrant.

The *Chho-timba*, or provost-marshal.

The *Um-dsē's* table faces that of the Dorje Lō-pōn, and contains only a *tu-dum* or holy-water vase, bell, dorje and the large *tsho-rol* cymbals.

The table of the *Chho-timba* stands in front of the latter's seat, near the door, and contains an incense goblet or *sang-bur*, bell and *dorje*.

aro of about 12 inches or more in diameter, with very small centro bosses. They are held vertically when in use, one above the other, and are manipulated gently. The pair of cymbals used in the worship of the inferior deities and demons are called *rol mo*, and are of short diameter with very much broader bosses. They are held horizontally in the hands and forcibly clanged with great clamour.

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¹ dung
² *gye gling*

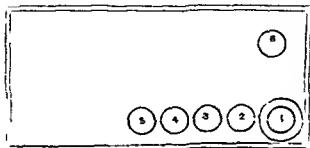
³ *rag dung*
⁴ *ragong gi ng*

⁵ *stag dung*
⁶ *raga chung*

chho r ra

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S E A T

- | | |
|---|------------------------|
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| 3. Small <i>damaru</i> drum | 6. <i>Lā-pum</i> vase. |

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LAMAIC ROSARIES

The rosary is an essential part of a lama's dress. As a Buddhist article, the rosary is especially peculiar to the Northern school of Buddhists and the outcome of the esoteric teachings of the Mahāyāna school, instilling belief in the potency of muttering mystic spells and other strange formulas. In the very complicated rosaries of Japan¹ it has attained its highest development.

It is not enumerated in the Southern Scriptures among the articles necessary for a monk. But incidental mention is made by Shway Yoe² of a rosary with 108 heads, and several of the Burmese monks I have met possessed a rosary called "Bodhi," consisting of 72 blackish cylindrical beads, which I understood were composed of slips of leaf inscribed with charmed words and rolled into pellets with the aid of lacquer or varnish.

The rosary is not conspicuous amongst Southern Buddhists, but among Tibetans it is everywhere visible.

It is also held in the hand of the image of the patron god of Tibet—Che re si (Skt. *Avalokita*), and its use is not confined to the lamas. Nearly every layman and woman is possessed of a rosary on which at every opportunity they zealously store up merit, and they also use it for secular purposes, like the sliding balls of the Chinese, to assist in ordinary calculations, the beads to the right of the centre head being called *ta thang* and registering units, while those to the left are called *chu do* and record tens, which numbers suffice for their ordinary wants.

DESCRIPTION OF THE ROSARY AND ITS APPENDAGES

The vernacular name for the rosary is "*phreng ba*,"³ pronounced *theng wa* or vulgarly *theng nga*, and literally means "a string of beads."

The rosary contains 108 beads of uniform size. The reason for this special number is alleged to be merely a provision to ensure the repetition of the sacred spell a full hundred times, and the extra beads are added to make up for any omission of beads through absent mindedness during the telling process or for actual loss of beads by breakage, but the number is of mystic significance. Ché ré si and Döl ma have each 108

¹ Note on Buddhist Rosaries in Japan. By J. M. JAMES. Trans. Jap. As. Soc. page 173. 1881.

² *The Burman: His Life and Actions* I. page 201.

³ *phreng ba*.

LĀMAIC ROSARIES.

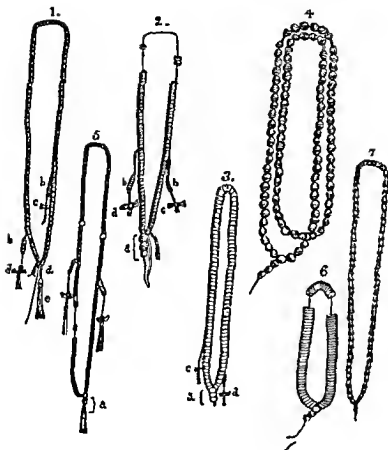


Fig 1 The yellow wooden rosary of Geluk pa sect *
 „ 2 „ red sandal wood „ for Tamdun's worship *
 „ 3 „ white conch shell „ „ Chérési's do *
 „ 4 „ *raksha* „ „ the Funes do.
 „ 5 A layman's rosary (beads of unequal size) *
 „ 6 The human skull (discs) rosary.
 „ 7 „ snake-spine do

* a = *dsidra*,
 b = counters,
 c = ball pendant,
 d = *dorje* pendant
 e = a tweezer and tooth-pick.

names, although it is not usual to tell these on the rosary. One hundred and eight is the usual number of lamps and cakes offered at great shrines, and in the later Kham editions of the lāmaic scriptures—the “*kah gyur*”—the volumes have been extended from 100 to 108. The Southern scriptures state that 108 Brahmins were called by Gotama's father at the birth feast to cast the embryo Buddha's horoscope, and the Burmese footprints of Buddha sometimes contain 108 subdivisions.¹ This mystic number is perhaps borrowed, like so many other lāmaic fashions, from the Hindus, of whom the Vaisnavas possess a rosary with 108 heads.

The two ends of the string of beads before being knotted are passed through three extra beads, the centre one of which is the largest. These are collectively called *dok dsin*² or “retaining or seizing bead”—*vide* “a” in figures. The word is sometimes spelt *mdo ddsin*, and pronounced *do ddsin*, which means “the union holder.” In either case the meaning is much the same. These heads keep the proper rosary beads in position, and indicate to the teller the completion of a cycle of heads.

This triad of heads symbolizes “the Three Holy Ones” of the Buddhist Trinity, viz., Buddha, Dharma (the Word), and Sangha (the Church, excluding the laity). The large central head represents Buddha, while the smaller one intervening between it and the rosary beads represents the Church and is called “Our special Lāma-monitor,”³ the personal Lāma guide and confessor of the Tibetan Buddhist, and his symbolic presence on the rosary immediately at the end of the bead cycle is to ensure becoming gravity and care in the act of telling the beads, as if he were actually present.

The *go luk pa* or “reformed” sect of Lāmas usually have only two heads as *dok-dsin*, in which case the terminal one is of much smaller size, and the pair are considered emblematic of a vase from which the beads spring.

Attached to the rosary is a pair of strings of ten small pendant metallic rings as counters—*vide* “b” in the figures. One of these strings is terminated by a miniature *dorje* (the thunderbolt of Indra) and the other by a small bell—in tantric Buddhist figures the *dorje* is usually associated with a bell. The counters on the *dorje* string register units of bead cycles, while those on the bell string mark tens of cycles. The counters and the ornaments of the strings are usually of silver, and inlaid with turquoise.

These two strings of counters are called *dang dsin*⁴ or “count keepers,” but vulgarly they are known as *chub shu*⁵ or “the ten

¹ *The Dharma: Its Life and Notions* I. page 201

² *rdog dsin*
³ *risa wahi śle ma*

⁴ *grang-dsin*
⁵ *chu tsahad*

markers" They may be attached at any part of the rosary string, but are usually affixed at the 8th and 21st bead on either side of the central bead.

They are used in the following manner:—When about to tell the beads, the counters on each string are slid up the string. On completing a cycle of the heads the

Use of counters.

lowest counter on the dorje string is slid down into contact with the dorje. And on each further cycle of heads being told a further counter is slipped down. When the ten have been exhausted, they are then slid up again and one counter is slipped down from the bell-string. The counters thus serve to register the utterance of $108 \times 10 \times 10 = 10,800$ prayers or mystic formulas. The number of formulas daily repeated in this way is enormous. The average daily number of repetitions may in the earlier stages of a lāma's career amount to 5,000 daily, but it depends somewhat on the zeal and leisure of the individual. A layman may repeat daily about five to twenty bead-eyes, but usually less. Old women are especially pious in this way, many telling over twenty bead-cycles daily. A middle-aged lāma friend of mine has repeated the spell of his tutelary deity alone over 2,000,000 times. It is not uncommon to find rosaries so worn away by the friction of so much handling that originally globular beads have become cylindrical.

Affixed to the rosary are small odds and ends, such as a metal tooth-pick, tweezer, small keys, &c.

The materials of which the lāmaic rosaries are composed may to a certain extent vary in costliness according to the wealth of the wearer. The Khén-pos or abbots of large and wealthy monasteries have rosaries of pearl and other precious stones, and even of gold. Turner relates¹ that the Grand Tūshi Lāma possessed rosaries of pearls, emeralds, rubies, sapphires, coral, amber, crystal, and lapislazuli.

But the material of the rosary can only vary within rather narrow limits, its nature being determined by the particular sect to which the lāma belongs and the particular deity to whom worship is to be paid.

The yellow rosary or *Se-theng*,² vide fig. 1, is the special rosary of the ge-luk-pa or "reformed school," also called "the yellow-hat sect" (*shā-ser*). The beads are formed from the ochrey-yellow wood of the *chang-ckhub*,³ literally "the Bodhi tree" or tree of supreme wisdom, which is said to grow in Central China. The wood is so deeply yellow that it is doubtful whether it be really that of the *pīpal* (*Ficus religiosa*) which was the Bodhi tree under which Gautama attained his Buddhahood. These

¹ *Embassy to Tibet*, page 261, 1800.

² *Ser phreng*.

³ *byang chhub*

beads are manufactured wholesale by machinery at the temple called by Tibetans *Ri wo tse nga* and by the Chinese *U tha Shan* or "The Five Peaks," about 200 miles south west of Peking. Huc gives a sketch¹ of this romantic place, but makes no mention of its rosaries. This rosary is of two kinds, viz, the usual form of spherical heads about the size of a pea, and a less common form of lozenge shaped perforated discs about the size of a sixpence. This rosary is usable for all kinds of worship, including that of the furies.

The *Bo dhi tse*² rosary is the one chiefly in use among the *nying mapa*, or "old (i.e., unreformed) school" of *lumas*. It is remarkable that its name also seeks to associate it with the *Bodhi* tree, but its heads are certainly not derived from the *Ficus* family. Its beads are the rough brown seeds of a tree which grows in the outer Himalayas. This rosary can be used for all kinds of worship, and may also be used by the *go luk pa* in the worship of the fiercer deities.

The white rosary *tung sheng*,³ vide fig. 3, consists of cylindrical perforated discs of the conch shell (*Tib tung*), and is especially used in the worship of *Ché ré si*—the usual form of whose image holds a white rosary in the upper right hand. This is the special rosary of nuns.

Crystal

The rosary of plain crystal or uncoloured glass beads is also peculiar to *Ché ré si*.

The red sandal wood rosary—*Tsen den mar theng*,⁴ vide fig. 2—consists of perforated discs of red sandal wood

Sandal

(*Adenanthera pavonina*) or other wood of a similar appearance. It is used only in the worship of the fierce deity *Tam din* (Skt. *Hayagriva*), a special protector of Lamaism.

The coral rosary *Chu in theng*⁵ is also used for *Tam din* and by the *nyingmapa* sects for their wizard saint *Padma Sambhava's* worship. Coral being so expensive, red heads of glass or composition are in general use instead. With this rosary it is usual to have the counters of turquoise or blue beads.

Coral

The rosary formed of discs of the human skull—the *tho theng*,⁶ vide fig. 6—is especially used for the worship of *Dorje Jik che* (Skt. *Iama*), one of the forms of the King of the Dead. It frequently has its discs symmetrically divided by *raksha* beads into four series. There is no rosary formed of finger bones as has been sometimes stated.

Human skull

The "elephant stone" rosary—*Lang cl hen do pa*⁷—is prepared from a porous bony like concretion which is sometimes found in the stomach of the elephant. It also

Elephant stone

¹ *utels in Tartary Tibet and China* By M. Huc and Gabet. Hazlitt's trans. I. page 79.
² *po-dhi tse* | ⁴ *tsanden* | ⁶ *thod pheng*
³ *dung sheng* | ⁵ *pyi ru.* | ⁷ *glnag-chhen grod pa.*

being suggestive of bone, is used in worship of Yāmā. The real material, however, being extremely scarce and expensive, a substitute is usually had in beads made from the fibrous root of the how-hambu (Zhu-shing) which has on section a structure very like the stomach-stone, and its name also means "stomach or digestion" as well as "bow."

The *rak-sha* rosary,¹ *vide* fig. 4, formed of the large brown warty seeds of the *Elaeocarpus Janitrus*, is specially used by the nyingmapa lāmas in the worship of the fierce deities and demons. The seeds of this tree are normally five-lobed, and it is interesting, from a botanical point of view, to find how relatively frequent is the occurrence of six lobes. Such abnormal seeds are highly prized by the Tibetans as being the offspring of the miraculous seeds of Padma Sambhava's rosary—the legend stating that the saint's rosary string broke while at his Halāshi hermitage, near the Knsi river in Nepal, and several of the detached heads remained unpicked up; and from these have resulted the six-lobed seeds. The demand for such uncommon seeds being great, it is astonishing how many of them are forthcoming to diligent search. This rosary is also commonly used by the indigenous Bon-po priests, and it is identical with the rosary of the Shivaic Hindus—the *rudraksha* (रुद्राक्ष = Rudra's [*i.e.*, fierce Shiva's] eyes), from which the Tibetan name of *rak-sha* is supposed to be derived.

The *nang-ga pā-ni* rosary is only used for the worship of Nam-sé, the God of Wealth (Skt. *Kurera*); and by the Nan-ga pāni. ngāk-pa or wizards in their mystical incantations. It consists of glossy jet-black nuts about the size of a hazel, but of the shape of small horse-chestnuts. These are the seeds of the *lung-thang* tree, which grows in the sub-tropical forests of the south-eastern Himalayas. They are emblematic of the eyes of the Garuda bird, the chief assistant of Vajra-pāni (Jupiter) and the great enemy of snakes—hence is supposed to be derived the Sanskrit name of the beads, from *nāga*, a serpent. Its use in the worship of the God of Wealth is noteworthy in the association of snakes—the mythological guardians of treasure—with the idea of wealth.

The rosary of *snake-spines* (vertebræ), *vide* fig. 7, is only used by the (ngāk-pa) sorcerers for purposes of sorcery and divination. The string contains about fifty vertebrae.

The complexion of the god or goddess to be worshipped also determines sometimes the colour of the rosary-beads. Thus a turquise rosary is occasionally used in the worship of the popular goddess Döl-ma, who

Rosaries and complexion.

¹ rak sha.

is of a bluish green complexion. A red rosary with red Tam din, a yellow with yellow Jam yung, and Nam se, who is of a golden yellow colour, is worshipped with an amber rosary.

The rosaries of the laity are composed of any sort of bead, according to the taste and wealth of the owner. They are mostly of glass beads of various colours, and the same rosary contains beads of a variety of sizes and colours interspersed with coral, amber, turquoise, &c.—*vide* fig 5. The number of beads is the same as with the lamas, but each of the counter strings are usually terminated by a *dorje* both strings record only units of cycles, which suffice for the smaller amount of bead telling done by the laity.

MODE OF TELLING THE BEADS

When not in use the rosary is wound round the right wrist like a bracelet, or worn around the neck with the knotted end uppermost.

The act of telling the beads is called *tang che*, which literally means "to purr" like a cat, and the muttering of the prayers is rather suggestive of this sound.

In telling the beads the right hand is passed through the rosary, which is allowed to hang freely down with the knotted end upwards. The hand with the thumb

upwards is then usually carried to the breast and held there stationary during the recital. On pronouncing the initial word "Om," the first bead resting on the knuckle is grasped by raising the thumb and quickly depressing its tip to seize the bead against the outer part of the second joint of the index finger. During the rest of the sentence the bead, still grasped between the thumb and index finger, is gently revolved to the right, and on conclusion of the sentence is dropped down the palm side of the string. Then with another "Om" the next bead is seized and treated in like manner, and so on throughout the cycle.

On concluding each cycle of the beads, it is usual to finger each of the three "keeper beads," saying respectively "Om! Ah! Hung!" the mystic symbols of the lāmaic trinity.

THE MYSTIC FORMULAE FOR THE BEADS

The mystic formulas for the beads follow the prayer properly so called, and are believed to contain the essence of the formal prayer, and to act as powerful spells. They are of a Sanskrit nature, usually containing the name of the deity addressed, but are more or less wholly unintelligible to the worshipper.

The formula used at any particular time varies according to the particular deity being worshipped. But the one most frequently used by the individual lāma is that of his own *yi-dam* or tutelary deity, which varies according to the sect to which the lāma belongs.

The formulas most frequently used are shown in the following table:—

Name of Deity.	The Spell	Special kind of rosary used.
1. Dor-je jik-che ¹ Skt <i>Yama (antaka)</i>	Om! Ya-mān-ta-taka hung phat!	Human skull or "stomach-stone"
2. Chā-na dorje ² Skt <i>Vajrapani</i>	{ Om! Bajrapāni hung phat! Om! Bajra dān da maha ro-khana hung!	Raksha. Do.
3. Tam-din ³ Skt <i>Hayagrīva</i>	Om! pad-ma ta knd hung phat!	Red sandal or coral.
4. Ché ré-si or Thuk-je-chenho ⁴ Skt <i>Arakūta</i>	Om! māni pad-me hung!	Conch shell or crystal.
5. Dol-ma jang-khu ⁵ Skt <i>Tara</i>	Om! Ta-re tut-tā re ture swā-hā!	Bodhitse or turquoise
6. Dol-kar ⁶ Skt. <i>Sitatara</i>	Om! Tā re tnt-tā-re mama ā-yurpanye-dsanyana pusphita lu-ru swā-hā!	Bodhitsee.
7. Dor-je phak-mo ⁷ Skt <i>Vajra rarahi</i>	Om! sar ha Bud-ha dakkin-mi hung phat!	Ditto
8. Ozer-chen-ma ⁸ Skt <i>Marici</i>	Om! Ma-ri-tsyē mam swā-hā!	Ditto
9. Gon-po nag-po ⁹ Skt <i>Kālanātha</i>	Om! Sri Ma hā-kā-la hung phat swā-hā!	Raksha
10. Nam-sé ¹⁰ Skt. <i>Kurera</i>	Om! Bai srā-ma-na ye swā-hā!	Nangapāni
11. Dsam bha-la ¹¹ Skt <i>Jambhala</i>	Om! Dsam-bha-la dsalen-dra ye swā-hā!	Ditto
12. Seng-ge-da ¹² Skt <i>Singhaūda</i>	Om! a-brih Sing-ha-nāda hung phat!	Conch shell or crystal
13. Jam-yang ¹³ Skt. <i>Manjughosa</i>	Om! a-ra-pa-tsa-na dhi!	Yellow rosary
14. Dem-chen ¹⁴ Skt <i>Santara</i>	Om! brih ha-ha hung hung phat	Bodhitse
15. Pad ma jung-né ¹⁵ Skt <i>Padma sambhara</i>	Om! bajra gu-ru padma sid-dhi hung!	Coral or bodhitse

¹ rdo-rje kyis byed
² phrag ba rdo rje
³ rta mṛtin
⁴ grags rje chen po
⁵ sgrol ma tjang khu.

⁶ sgrol-dkar
⁷ do-rje phag mo
⁸ Aod zer-chen ma.
⁹ mgon po nag po
¹⁰ rnam aras

¹¹ dsaṃ bha la
¹² seng ge-sgra.
¹³ Jam dbyangs.
¹⁴ bde mebhog
¹⁵ pad ma tbyung gzas

The concluding word *phat* which follows the mystic *lung* in many of these spells is cognate with the current Hindustani word *phat*, and means "may the enemy be destroyed utterly"

The laity through want of knowledge seldom use with their rosaries other than the well known lamaic formula "*Om ma ni pad me Hung*," i.e., "Hail to the Jewel in the lotus *Hung*" This refers to the Bodhisattva Chérési (Skt *Padmapani*), the patron god of Tibet, who, like Buddha, is usually represented as seated or standing within a lotus flower, and who is believed to have been born from such a flower. It has, however, many mystic meanings. And no wonder this formula is so popular and constantly being repeated by both laity and lamas, for its mere enunciation is credited with stopping the cycle of rebirth, and reaching directly to Nirvana. Thus, it is stated in the *Mani kab hum* with extravagant rhapsody that this formula "is the essence of all happiness, prosperity, and knowledge, and the great means of deliverance," and that the *om* closes rebirth amongst the gods, *ma* among the Titans, *ni* as a man, *pad* as a beast, *me* as a "*yidag*," and *hung* as an inhabitant of hell. And in keeping with this view each of these six syllables is given the distinctive colour of these six states of rebirth, viz *om*, the godly white, *ma*, the titanic blue, *ni*, the human yellow, *pad*, the animal green, *me*, the "*yidag*" red, *hung*, the hellish black. This formula is of comparatively modern origin, its first appearance seems to be in the legendary history (*bkah bum*) of King Srong tsang gam ho, which was one of the so called "hidden" treatises, and probably written about the 14th or 16th century A.D. With this formula, which is peculiar to Tibet, may be compared the Chinese and Japanese spells "*Namo Butsu*" (= Skt *Namo Bhadraya*, i.e., salutation to Buddha) and *Namo Om to Fu* (= Skt *Namo Amitabha*, i.e., salutation to the Boundless Light)—a fanciful form of Buddha. The Burmese, so far as I have seen, seem to use their rosary merely for repeating the names of the Buddhist Trinity, viz, "*Phra*" or Buddha, "*Tara*" or Dharma, and Sangha. And the number of beads in their rosary is a multiple of 3×3 as with the lamas. On completing the cycle the central bead is fingered with the pessimistic formula "*Amitsa, Dukha, Anatha*"—all is transitory, painful, and unreal.

¹ Since the above was in type I find that ROCKHILL in *The Land of the Lamas* London 1891 page 376 notes that Wilhelm de Kubrak writing in the second half of the 13th century A.D. (Soc de Geog de Paris IV page 283) states regarding the Buddhist monks of Karakorum: "Habent etiam quocumque vadunt semper in manibus quandam festem centum vel ducentorum nucleorum scut nos portamus paternoster et dicunt semper hec verba o nān haccam hoc est Deus tu iusti secundum quod quidam cor nā nā interpretatus est mel et totiens expectat remunerat onem nā nā quotiens hoc dicendo memoratur." Mr Rockhill also independently arrives at a similar conclusion to that noted by me above as to the relatively modern composition of the *Mani kab hum*.

LIST OF THE MASKS.

In the vernacular a mask is called *hak*.¹ The masks for the religious dances in Sikhim are carved out of the tough light wood of the giant climber called *zar*; while in Tibet, where wood is scarce, they are composed of mashed paper and cloth. In all cases they are fantastically painted and varnished, and usually provided with a yak-tail wig.

The masks found in Sikhim temples are the following:—

- | | |
|--|---|
| I.—King of the Ogre deities <i>Ku</i> . ² | { 1. <i>Yeshe gon-po</i> ³ or Mahākāla. Colour red.
2. <i>Guru dak-mar</i> , a fierce form of Guru Rim-hochhe. Colour red. |
| II.—The angry Ogre deities <i>To-ro</i> . ⁴ | { 3. <i>Lhāmo Mak-zor ma</i> , or Mahārāni, the <i>Kālī</i> form of Devi. Colour blue.
4. <i>Lang</i> , ⁵ the Bull. Colour black.
5. <i>Tag</i> , ⁶ the Tiger. Colour brown.
6. <i>Sengge</i> , the Lion. Colour white.
7. <i>Khyung</i> , the Garuda-bird. Colour green.
8. <i>Ten</i> , ⁷ the Monkey. Colour ruddy brown.
9. <i>Sha-wa</i> , the Stag. Colour fawn.
10. <i>Yak</i> , the Yak. Colour black. |

The above are all of hideous appearance and huge size, having a vertical diameter of at least twice the length of an ordinary human face, and a breadth in proportion. Each has projecting tusks and three eyes, the central eye being the eye of fore-knowledge. Those of an anthropoid form have a chaplet of five skulls, with pendant bead ornaments of human bones.

- | | |
|---|---|
| III.—The Ghouls ... | { 11. <i>Tur</i> or Grave-yard ghosts. A monster human skull of yellowish colour. A pair of these are needed. |
| IV.—The Earth demons—servants of above. | { 12. <i>Sa-chak pa</i> . Large hideous masks with only two eyes. |
| V.—The Indian Teacher—buffoons. | { 13. <i>A-tsa-ra</i> (Skt. <i>acharya</i> = teacher). These are of ordinary human size, white in colour, with moustaches and hair done up into a coil. Their wives are red or yellow complexioned. |

¹ *Abeg*.
² *Ku*.

³ *Yeshe wgon-po*.
⁴ *glang*.

⁵ *stag*.
⁶ *spre-u*.

⁷ *khro-bo*, from Skt. *khroda*.

The dresses accompanying the first two classes of masks are simple robes of rich brocade and satin, with gilt embroidery. The dress of the skeletons is tight fitting white calico with red bands to imitate the ribs and limb bones.

The weapons carried by the maskers are made of wood carved with dorje patterns. The staves of the skeletons are topped by a death's head.

The object and meaning of the masked play are described under the heading of Lāmaic Festivals.

THE LAMAIC LIBRARY

The larger monasteries in Sikkim all try to possess a copy of the two great lāmaic encyclopedias, (a) the *Kah gyur* or vulgarly *Kanggyur*,¹ i.e., "The translated Commandments," and (b) the *Tengyur*,² or "Translated doctrinal Commentaries" by reputed saints. All of the treatises contained in the *Kah gyur* and most of those in the *Tengyur* were translated from the Sanskrit of the later Buddhist Church in India and Kashmir, and a few from the Chinese, mostly in the 9th and 12th centuries, but the *Tengyur* contains also much later works. The translations were done by the Indian Pandits and Tibetan translators (*lotsawas*) and Chinese priests. They were collected in their present form only about the beginning of the last (18th) century of our era.

The common edition of the *Kah gyur* is printed from wooden blocks at Narthang, about six miles from Tashelhunpo,³ and fills 100 bulky volumes of about 1 000 pages each. A later edition, printed at Der ge in Eastern Tibet (Kham), contains the same matter distributed in volumes so as to reach the mystic number of 108. The *Tengyur* contains 225 or more volumes, and has treatises on the Indian philosophic schools, grammar, logic, astrology, medicine, &c. The cost at the printing establishment is about ten rupees *per* volume.

The expense of such a library being so great, Pemiongchi and Labrang are the only monasteries in Sikkim which possess a complete set of both encyclopedias. But several monasteries possess a full set of the *Kah gyur* scriptures.

The *Kah gyur* as regards its contents is divided into three great sections, viz —

I — The *Dula* (Skt *Vinaya*) or Discipline, in 13 volumes

¹ *Kah gyur*

² *Tengyur*

³ The capital of Western Tibet (Tsang) and head quarters of the Panchen (= great teacher) Grand Lamas the incarnations of the mythical Buddha Am tabha.

II.—The *Do* (Skt. *Sūtra*) or Sermons of the Buddhas, in 66 volumes

III.—The *Sher chin* with its divisions (Skt. *Abi dharmma*) or Transcendental Wisdom, in 21 volumes

These divisions broadly correspond to the classification of the Southern Buddhist Canon into the Tripitakā or 'three baskets or collections,' but the lāmaic versions are all of a highly inflated and tantrik type, and the *Gyut* or tantrik charms and incantations to the number of 22 volumes, which has no counterpart in the Southern scriptures, has been introduced into the *Do* class of the Kah gyur

As might be supposed from the leading part which mysticism plays in the lāmaic creed, the sections of the Kah gyur which are most highly prized are the *Do* and the *Sher chin* or Transcendental Wisdom of the tantrik kind

The monasteries which cannot afford to buy the full Kah gyur—and these in Sikkim form the majority—possess the following parts of the *Sher chin*, viz., the 12 volumes called *Bum*, literally

'*Bum* "100,000" precepts of Transcendental Wisdom,

forming the main body of the *Sher chin*. Also the abridged edition of the same in three volumes called *Nyi thu*, literally

'*Nyi thu* "the 20,000" precepts, adapted for those individuals

who are unable to peruse the full text. And for the common use of the junior clergy a still smaller abstract in one volume exists under the name of *Gye tong ba*—literally, "the 8,000" precepts

of Transcendental Wisdom. This is the volume

which is carried on the lotus of Jam pal, the God of Wisdom. The *Dorje chopu* or the "Diamond cutter" is a sloka which

is commonly printed in separate form. And for

the youngest boy novices is prepared a tract of about six leaves containing the most popular portions of the *Sher chin*.

From the *Dō* division of the Kah gyur are culled out those

mystic formulas, mostly in unintelligible Sanskrit,

which are deemed most potent as charms, and these form the volume named *mDo mang gzung*,¹ *bsdus* or curtly *Do mang*

or 'assorted aphorisms'—literally 'many *sūtras*'. These formulas are

not used in the worship of the Buddhas and superior gods, but only as priestly incantations in the treatment of disease and ill

fortune. Being thus the forms of worship of which the lāma have

most experience, small pocket editions of one or other *Sūtra* are to

be found in the possession of all literate laymen, as the mere act of reading these charms suffices to ward off the demon bred disease and

misfortune

¹ *gzung* = Skt. *dhāraṇī* which is a mystic spell like the Hindu *mantra*

The books of ordinary worship and ritual, and the school text books for the boy probationers and novices, are also an essential part of the monastic library. And they must be daily repeated till their contents are fully learned by heart.

Each monastery also possesses one or more of the legendary accounts of the great wizard saint of the Nyingmapa līmas, viz., Lō pon Rinbochhe, or Padmajungñ, who is believed to have visited Sikkim. These are entitled *Pélu na kah thang* (The displayed orders of the Lotus born One) or *Tang yik Serthen* (The golden Rosary of plain Epistles), also more or less fragmentary bits of the works of the pioneer līma of Sikkim—Lha tsun Chhecho, especially his *Né yik* or "Story of the Sacred Sites of Sikkim," and his manual of worship of the great mountain god Kanchhendzonga (Ang. *Kanchungma*). Monasteries of the Karmapa and Drukpa sects contain the "Kargyupa Golden Rosary" and the *namthars* or biographies of the special līma saints of the Karmapa or of the

Blutan lāma saints. And each monastery possesses a manuscript account of its own history (*deb ther*), although this is kept out of sight.

A few Lepcha sacred books are to be found in the Lepcha monasteries and in the possession of a few Lepcha laymen. They are mostly translations from the Tibetan. The titles of the chief ones are (1) *Tashi Sung*, a fabulous history of Guru Rinbochhe, (2) *Guru Chho Wang*, a tertön work of Tibet, (3) *Salun de lol*, the narrative of a visit to Hades by a resuscitated man named Salun, (4) *El doshi mantom*—forms of worship.

Individual lāmas possess special books according to their private means and inclinations, such as the *Manikahbum*, a legendary history of Ché ré si, the patron god of Tibet, and of the origin of the mystic sentence "Om Mani, &c., the songs of the great mendicant sage *Milarépa*, books on the worship of Dolma and other favourite and tutelary deities. The specialist in medicine has one or more fantastic medical works, and the *Pa pa* or astrologer has the *Baidyur kharpo* and other books on astrological calculations.

The books are deposited in an open pigeon hole rack work. Each book consists of several hundred leaves, and each leaf is of tough unglazed country paper, about two feet long by half a foot broad. The leaves forming the volume are wrapped in a napkin, and the package then placed between two heavy wooden blocks, as covers, which bear on their front border the name of the book in letters graved in relief and gilt. The whole parcel is firmly bound by

a broad tape and huckle tied across its middle. These ponderous tomes are very unwieldy and not easy of reference. When being read the book is held across the knees, and the upper board and the leaves as read are lifted towards the reader and repiled in order in his lap. Before opening its fastenings, and also on retying the parcel, the monk places the book reverently on his head, saying, "may I obtain the blessing of Thy Holy Word."

IV.—THE MONKHOOD.

Under this heading are detailed the Curriculum for the Monkhood, the Lāmaic Grades and Disciplines, and the Daily Routine of a lāma's life in Sikkim.

I.—THE CURRICULUM

In nearly every Bhotiya¹ family in Sikkim, one son is devoted to the Church. This practice is fostered by the deep religious habit of the people and the attractions offered by the high social position and privileges enjoyed by the lāmas, rendering them superior to the highest lay official and free from ordinary tribunnals. A certain amount of reflected honour also attaches to the family which has afforded the lāma.

The rule is for the second son to become a lāma, while the eldest son marries in order to continue the family name and property, and be the bread-winner.

The course of training which I now detail is that which obtains at Pemiongchi, as that monastery is regarded as a standard one which the other monasteries try to live up to.

Preliminary Examination—Physical.—The boy-candidate for admission is usually brought to the monastery between the age of eight and ten years, and very seldom over twelve years.

The parentage of the boy is enquired into (and at Pemiongchi only those candidates who are of relatively pure Tibetan descent are ordinarily admitted to that monastery). The boy is then physically examined to ascertain that he is free from deformity or defect in his limbs and faculties. If he stammers or is a cripple in any way or bent in body, he is rejected. When he

¹ "Bhotiya" means an inhabitant of "Bhot" or Tibet, and is thus synonymous with "Tibetan". It includes those residents of Sikkim who are of Tibetan ancestry, and who, though largely mixed with Lepcha blood, retain Tibetan speech and manners. These only are professing Lamasists and eligible to become orthodox lāmas. Lepchas are not eligible.

has passed this physical examination he is made over by his father or guardian to any senior relative he may have amongst the monks. Should he have no relative in the monastery, then by consulting his horoscope one of the monks is fixed upon as being his most suitable tutor; and this tutor receives from the boy's father a present of tea, eatables, and beer. The tutor then takes the boy inside the great hall where the monks are assembled, and publicly stating the parentage of the boy and the other details, and offering presents of beer, he asks the permission of the *dbU-chhos*, or elder monks, to take the boy as a pupil. When approved, the boy becomes a probationer.

Probation—As a probationer he is little more than a private school-boy under the care of his tutor. His hair is cropped without any ceremony, and he wears his ordinary lay dress. He is taught by his tutor the alphabet (the "Ka, Kha, Ga," as it is called), and afterwards to read and recite by heart the following small booklets of about six or seven leaves each:—

Tuition and list of text-books

Lefi ldun ma or "The Seven Chapters"—A prayer-book of Guru Rampoche Bar chhad lam gsel or "Charms to clear the way from Danger and Injury"—a prayer to "The Guru" in twelve stanzas

Sher-phyin—An Abstract of Transcendental Wisdom in six leaves

sku rim—a sacrificial service for averting a calamity.

Mon-lam—Prayers for general welfare

sdig sbags or "The Confession of Sins": The mere act of reading this holy booklet even as a school exercise cleanses from sin. Most of the monasteries possess their own blocks for printing this pamphlet. Both the text and its translation have been given by Schlagintweit.

Dor gchod,—a *Sutra* from the Book of Transcendental Wisdom.

Phyogs-ldhui-phyogs-dral or "Description of the Ten Directions"

Namo Guru—"Salutation to The Guru"	...	..	6 pages.
mChhod-ldhul—"To give offerings"	.	..	6 "
gTorma—"Sacred cake"	...	..	8 "
bsangs tsur—"Incense and butter-incense"	...	...	5 "
lTo-mchhod—"Rice offering"	.	..	4 "
Rig-ldsün ngon-ñgro—"The First essay of the Sage"	...	..	4 "
drag-dmar ngon-ñgro—"The Primer of the Red Fierce Deity"	...	..	4 "
lKah brgyed—"The Eight Commandments" or precepts	...	..	4 "
lDe gshega kun ldus—"The Collection of the Tathagathas"	...	..	4 "
Yeshes sku molihog—"The best Fore-knowledge"	...	..	5 "
rTsa-gdung lshag-gsal—"The root-pillar of Clear Confession"	...	..	4 "

¹ Such small manuals are about eight or ten inches long by two to three inches broad and usually have the leaves stitched together

² The word for *sin* is 'scorpion', thus conveying the idea of a vile, venomous clawing, acrid thing

³ *Op cit*, pages 122 to 142

The young probationer is also instructed in certain golden maxims of a moral kind, of which the following are examples —

"The four Precipices in Speech"—If speech be too long, it is tedious, if too short, its meaning is not appreciated, if rough, it ruffles the temper of the hearers, if soft, it is unsatisfying

Some maxims precise "The Requirements of Speech"—Speech must possess vigour or it will not interest, it must be bright or it will not enlighten, it must be suitably ended, otherwise its effect will be lost

"The Qualities of Speech"—Speech must be bold as a lion, gentle and soft as a hare, impressive as a serpent, pointed as an arrow, and evenly balanced as a *dorje* held by its middle (literally 'waist')

"The four Relations of Speech"—The necessary question should first be stated. The later arguments should be connected with the former. Essentials should be repeated. The meanings should be illustrated by examples

"The great religious king Srong btan sgampo has said," speech should float forth freely like a bird into the sky, and be clothed in charming dress like a goddess. At the outset the object of the speech should be made clear like an unclouded sky. The speech should proceed like the excavation of treasure. The arguments should be agile like a deer chased by fresh hounds, without hesitation or pause

"Collections of human beings occur for three purposes, namely, (I) happiness, (II) sorrow, and (III) worldly gossip"

Human gatherings "The gatherings for happiness are three, namely, (1) for doing virtuous acts, (2) for worship in the temples, and (3) for erecting houses and for feasts. The gatherings for virtuous acts are four, viz., the gathering of the monks, the gathering of the laity for worship, writing and copying holy books, and giving away wealth in charity. There are six kinds of gatherings for worship, namely, the gathering of the rich, the gathering in a separate place of the common men, the gathering for thanksgiving of those who have escaped from their enemy's grasp, traders who have escaped returned safely and successfully, sick men from the devouring jaws of death, and youths on gaining a victory

"The eight acts of Low born persons"—Using coarse language, impoliteness, talking with pride, want of foresight, harsh manners, staring, immoral conduct and stealing

- The ten Faults* — Unbelief in books, disrespect of teachers, making one's self unpleasant, covetousness, speaking too much, ridiculing another's misfortune, using abusive language, being angry with old men or with women, borrowing what cannot be repaid, and stealing.
- The three Improper Acts* — To speak of a subject of which one is ignorant, to take an oath, "to give poison to any one."
- After two or three years spent in this training, during which corporal chastisement is freely inflicted if the boy is then found to be hopelessly stupid, he is dismissed, while should he prove to be fairly intelligent, he is admitted to the regular noviciate. The object of this probationary stage is to weed out unpromising individuals.

THE NOVICIATE.

The novice or "Grā pa," pronounced "Tā pr," [literally "student" or "learner," and seldom called *dgen yen* or *dge tshul* (*Skt Śramaṇa*)] is, now for the first time brought under monastic rules. He is ceremoniously shaved, takes the vows, assumes the dress of a monk, and receives a religious name.

The candidate for the noviciate is searchingly interrogated by the *dbU chhos* (or elder lamas) regarding his descent, his entrance donation and presents being proportionate to the impurity of his descent. If he has a good strain of Tibetan blood, he is let off cheaply and *vice versa*, but it is the paternal descent which is most regarded. Mixed blood on the mother's side being tolerated to a considerable extent.¹

When the boy's descent is satisfactorily appraised, the *dbU chhos* of the Great Assembly Hall are requested to place the boy under the "sgris" or General Rules. And on permission being accorded, the parent or guardian of the boy prepares a feast of food and beer for the monks. After a few months another present of food and beer, accompanied by a flesh gift of a pig or bullock, must be made, with the request for a *gtor bzings* in the temple. A suitable date for this is fixed by astrology.

¹ The alleged reason for this being the pre-eminence of the father from whom comes the bone and structure of the child while from the mother only came the flesh. It is notable that the Tibetans habitually say *apo ame* i.e. father and mother and not like the Indians *ma ba* i.e. mother and father.

Then a magic circle or *mandala*¹ is prepared. And on the following morning all the monks (*dge dun*) before early mass drink tea at the expense of the candidate. And after early mass, when all the monks have departed except the elders (*dbU chhos*), the parent or guardian of the boy with his relatives, who has been waiting outside, now requests an interview with the elders (*dbU chhos*), and accompanies his request with a present of a slaughtered pig and a load of beer, a load of parched gram (*zib-khras*), and about half a maund of rice. On these being accepted, the boy is brought in and is made to recite some of the books he has learned, especially "the Eight Precepts," "the Refuge formula," "the performance of religious kindness," and the celebration ritual of "*sKu rim*" and "*Mon lam*." Then is done the ceremony of *bGes sprad* and the proclamation *dkah lsgo*.

The boy is then tonsured (in Pemiongchi this is done with the identical razor used by the pioneer lama Lhatsun Chhembo). He then is given a religious name, and takes the usual vows of poverty, celibacy, &c., followed by the declaration that "From to-day I have entered on a religious life." The ceremony concludes with a present to the "*gnas zhag*," of two bricks of Chinese tea when these are not procurable the sum of seven rupees is paid.

At the midday mass, the boy is brought into the Great Assembly Hall dressed in the three pieces of monkish vestment (*chho gos*) and carrying a bundle of incense sticks, and he is chaperoned by a monk (*gonpa*) named the "bride-companion" (*ha grags*) as this ceremony is regarded as a marriage with the Church. He sits down on an appointed seat by the side of the bride companion, who instructs him in the rules and etiquette (*sgris*) of the monkish manner of sitting, walking, &c.

Then mass is begun, and on its conclusion beer is brought inside in a skull cup, and distributed to the assembled monks under the name of *gzo chhong* (It is considered improper to bring the ordinary bamboo jugs of beer into the Assembly Hall). Then a pig and a fellock are given by the boy's people, as well as a money present. If the boy's relatives are wealthy, this sum should amount to two rupees for each of the two *dbU chhos* and one rupee to each of the 108 monks. But if the boy's relatives are poor, the total amount may be limited to sixty rupees. Should, however, this money and "flesh" presents not be forthcoming, the boy's admission cannot be confirmed.

On the third day, that particular one of the boy's relatives who is the "dispenser of gifts" (*shyin bdoga*) must visit each of the two

¹ For description see Chapter V, page 320.

dBU-ehhos at their respective chambers, taking an offering of rice, beer, and flour. And each dBU-ehhos gives about ten rupees as a return present for the articles received. Then the boy's relatives return to their homes.

The boy is now subject to the monastery rules and discipline;

His life as a novice. and must practise and learn by heart the books of the magic circles (dKyil lkor). And he shares in most of the privileges of the other monks, getting his share of meat and lay offerings of money and gifts of nlms—these latter two are, however, appropriated by his lama-tutor. And he resides in the monastery, getting occasionally leave of absence for a month or so to re-visit his home. He must implicitly obey his tutor, and the relatives of the boy must come frequently to pay their respects to the tutor, bringing presents of cooked food, &c.

Examinations.—Within a year of his admission to the order he should attempt to pass the first professional examination, and in the following year or two the second examination for promotion. And until he passes these examinations he must perform the menial office of serving out tea and beer to the elder monks in the Great Assembly Hall.

The examinations are conducted in the presence of the assembled monks, who observe a solemn silence, and the test is for the candidate to stand up in the assembly and recite by heart all the prescribed books. The ordeal is a very trying one, so that the candidate is given a companion to prompt and encourage him. The first examination lasts for three days; and nice intervals are allowed daily during the examination, and these intervals are utilized by the candidates in revising the next exercise, in company with their teacher.

The books for the First Examination comprise the worship necessary for three "magic circles," viz.—The first is the magic circle of dKon-mchhog spyi khus Rig-ldzin ldsah mtshan snying-po'i chhos lkor.¹ This book contains about sixty pages, and its recitation takes nearly one whole day. It comprises the chapters.—

- (1) Tshe-sgruh or The obtaining of long life.
- (2) Zhi-khro—The mild and angry deities.
- (3) Guru-drag—The fierce form of Padma Sambhava.
- (4) Seng-gdongma—The lion-faced demoness.
- (5) Chhos skyong Mahakala Yeshe mgonpo.
- (6) Thang-lha,² mDso'd Inga, Lha-chhan and sMan bstün—Local and mountain deities
- (7) bsKang bshags, tshogs and Tnshi smon-lam.

¹ Or "Banquet to the whole assembly of the Gods and Demons"—*vide* page 276.

² Mt. Thang lha with its spirit "Kintag" is a northern guardian of Sikkim.

The *second* comprises the magic circle of the collection of the Tathagathas and "the powerful great pitiful one" (Avalokita)—*De gshes-kün* *hdus gar dhang*, *Thugs rje chhen po* of about 40 pages

Then follow the magic circles of the fierce and demoniacal deities *Guru drag dmar*, *khrowo rol wai qtor zlog* and *Drag poi las Gurui qol hdebs len bhuuma*, *kha/don chho spyo*

Those who disgracefully fail to pass this examination are taken outside and beaten by the *Chhos khrams pa*. And repeated failure up to a limit of three years necessitates the rejection of members from the Order

Should, however, the boy be rich and wish re entry, he may be re admitted on paying presents and money on a higher scale than formerly, without which no re admission is possible. If the rejected candidate be poor and he wishes to continue a religious life, he can only do so as a lay devotee doing drudgery about the monastery buildings. Or he may set up in some village as an unorthodox lama priest.

The majority fail to pass at the first attempt. And failure on the part of the candidate attaches a stigma to his teacher, while in the event of the boy chanting the exercises correctly and with pleasing voice in the orthodox oratorical manner, his teacher is highly complimented.

The *Second Examination* is conducted like the first one, and lasts for two days, but at this examination "the iron letter" (i.e., inflexible rule) *lehag yig* is solemnly read out before the examination.

The text books for the books to be recited by heart at the Second Examination are the following —

- (1) The worship of "The Lake born *Vajra*" (*rdzho skyes rdorje*), i.e., *Padma Sambhava* and the *Guru Sage* who has obtained understanding (*Rig/dzin rtog sgrub guru*)
- (2) The three roots of sagedom (*Rig/dzin rtsa gsum*)—
 - (a) *Rig/dzin lhamai las*
 - (b) *Tshe sgrub khog dbug*
 - (c) *gSang sgrub dongyi snying po*
- (3) The deeds of *Dorje Phagmo* (*rdorje phagmo-las*), the great happiness of *zag med* (*zag med bde chhen*), and the four classes of the Fierce Guardians—*chhos srung drag po dse bzhi*. The names of these demons are—on the east *ALu bdud Unpa nagpo*, on the south, *Srinpo Lanka mgrin bchu*, on the west, *Mamo Sha za phra gral nag po*, on the north, *gShenpa sPu gri dmarpo*
- (4) The subjugation of the host of demons—The offering to the *Dhyani Budhas* *bdud dpung zil non*, *kun bzang, mekhod sprin*

(5) The sacrificial ceremony *bskng bshags*, viz., *Rig dsm bskang bshags*, *Plagmai bskang bshags*

(6) The prayer of the glorious "Tashu"—the *Lopcha* name for *Padma Sambhava*—*Tashu smon lam*

The above books reach to about fifty five pages

(7) The circle of the eight Commanders of the collected Buddhas
lKah bgyal bde gshegs khuspai dkyl khoh l y l as
 and *Khrowo rol wa gtor zlog gyi shon bkah bigyad*
 This has about 10 pages [The names of the eight Commanders, *lKah bgyads*, are—(1) *Chhe mehhog*, (2) *Yang dag*, (3) *gShun rje*, (4) *rTa ngun*, (5) *Phurpa* (6) *Mamo*, (7) *kGad stong*, (8) *Rig kdsin*]

When the young monk recites by heart all these books satisfactorily, and so passes this examination, he is not subject to any further ordeal of examination this being the final one

It should be noted, however, that outside *Pemiongchi* practically no examination obtains. All that is done is merely to insist on the young monks endeavouring to

Ordinary practice.

commit to memory as many of these books as possible

THE MONKHOOD.—On passing these two examinations, the successful candidate becomes a junior monk, and is supposed to keep "The Ten Precepts,"¹ but he is still called a *grapa* or "learner" [The term *dge slong* or "the virtuous beggar," which may be considered as representing the *bhikku* of Indian Buddhism, is not in use in Sikkim, and in Tibet it is restricted to those lamas who profess the strict observation of the 253 obligations] He is presented with a scarf of honour by the monks and is considered a member of the Order—even although he be under 20 years of age. And from that date he is relieved of the menial office of serving out tea and beer, and he takes a higher seat in the Assembly Hall. And he now directly receives his share of the money and other lay gifts which had hitherto been the perquisite of his tutor. And he has the privilege of drinking beer which he should not previously have tasted—although abstinence from intoxicating drinks is one of "the eight precepts." And he may even drink the beer off the same table as his teacher. But he may not yet discuss any great subject with his master, as this would be disrespectful. He is taught to pay his teacher the deepest respect and to place implicit reliance on all his sayings.

The Ten Precepts (Skt. *Dasaśīlā*) *Viśuddhiśīlā*—1. *eray*, The Ten Virtuous Deeds according to the Lamas are (1) Not to kill any living being (2) Not to steal (3) Not to commit adultery (4) Not to lie (5) Not to drink wine (this is not observed) (6) Not to sit on a lofty seat or have a lady (7) Not to wear flowers or robe (8) Not to be fond of songs or dances (9) Not to wear ornaments of gold or silver (10) Not to eat flesh food after noon

Ho now is instructed in the preparation and adornment of *torwa*, or sacred food for the gods and demons; and in the blowing of the copper trumpets, in the manipulation of the cymbals, and in dancing and rhetoric, and in any science which he fancies. And he is now at liberty to choose for himself a teacher. The "sciences" usually taken up are astrology, medicine, and painting, but the majority of the newly-fledged monks are content with the position of an ordinary monk.

Until, however, he commits to memory the following books, he will never become a successful chaplain or family priest (*mchhod-gnas*), which is a paying business and the goal of most of the monks. For those *lāmas* who can recite by heart all the Litanies and other sacerdotal ritual, without consulting their books, are much more popular and sought after than those who read their ritual service. He therefore tries to learn by heart—"The real story of animal beings by Sagon, who had returned from the dead" (Sagon *hgro dnges zhi*), and the Litany of Avalokita—"The Powerful Great Pitier" (*gar-dbang Thug-rje chhenpo*), and "The exhorting Mani," which are used on the occasion of a death. Also "The ripe (magic) circle which draws to the best and most pleasing dwelling" (*smin-byed-dbyang gi-dkyil-ikor dbang mchhog-gnas hdren*).

I have already noted that the majority of the *lāmas* exercise sacerdotal functions, and are priests rather than monks. Many of the *lāmas* are permitted to reside in their villages for the greater part of the year, ostensibly as village-priests for the convenience of the people. They must, however, return at definite intervals to their parent-monastery, which keeps a roll of all its members and punishes those individuals who absent themselves for unduly long periods.

The regulation which is most frequently violated is that of celibacy; but in most of the institutions other than Pemiongchi celibacy is not observed. Should it be proved that a Pemiongchi monk consorts with women, he will be expelled by a chapter, unless it be his first offence and he prays publicly for forgiveness, and then is awarded some penance and pays a fine of 180 rupees according to the rules of the *Chags-yig*. He must also pay over again the entrance fees and presents as before.

II.—LĀMAIC GRADES AND DISCIPLINE.

The consecutive offices through which the young *lāma* must pass to reach the highest grades are the following:—

- I.—*Conch-shell Blower*—for about one year. These go in pairs.
- II.—*Pourer of holy water*, or *Chhab-hdren*—for one year.
- III.—*Image care-taker* or *sKu-gnyer*—for three years.

The *Ku-nyer* is also charged with the duty of dusting and arranging the objects on the altar and making the offerings of water, lamps, sacred food, &c, and the removal of the same

On completing his service in this last office he passes out of the stage of *grī pa* (pronounced *ta pa*) or learner, and becomes an *dbU chhos* (pronounced "u chho") or "Head of Religion" And by the laity he now is called *Ya pa* or "Reverend Father" From this class of *dbU chhos* are selected the officials to fill the special offices of IV and V, and one from the Pemiongchi monastery acts for a term of a few years as family priest to the Sikkim Raja, doing especially the *sKang gso* worship

IV—*The Commissariat Manager* or *spyi gnyer* (pronounced *Chi nyer*) tenable for three years There are two of these, and they are in charge of the lay menials of the monastery When the menials have any complaint it must be made through the Commissariat Manager, who privately informs one of the *dbU chhos* of the details, and afterwards it is laid before the assembly of *dbU chhos* under the presidency of the Umdse and Dorje *sLoh dpon* The orders which are then passed are communicated by the two Commissariat Managers to the menials concerned

V—*Provost Marshal* or *Chhos khums pa* (pronounced *Chho rtim ba*), an appointment tenable for one year This office requires qualities of pre eminent learning, popularity, tact, and the ability to enforce discipline and respect The Provost Marshal is appointed by the vote of the monks (*tapa*) These select one of the *yapas* or superior monks, and recommend him to the Sikkim Raja in a memorial, which they all sign The Raja's minister then informs the nominee that he has been appointed Provost Marshal for the current year, and that into his charge have been placed all the books of the Library, including the *lChags yig* Rules, and certain advice is given him accompanied by the presentation of an exceptionally long and honourable scarf, a refreshment of tea and beer is given

One of his duties is to read the *lChags yig* Rules to the assembled monks, and also lecture to them occasionally on religious and civil history and discipline

He is the recognised head of the monks and their spokesman When any person requests that the "Banquet to the whole assembly of the Gods and Demons" (*Tshogs lKhor*)—*vide* page 276—he performed, all the monks assemble and do the necessary worship and make the magic circles It is the *Chho tm ba* who declares the object of the sacrifice, viz, for one or other of the four conditions—birth, old age, sickness or death

He is usually re-appointed for one or more terms, as there is difficulty in finding suitable men for this appointment.

After filling the above office he is eligible for the two highest appointments in the monastery, viz.—

VI.—Principal and Chief Celebrant or *dbU-mdsad* (pronounced *Um-dsé*); and

VII.—Patriarch or *rDo-rjo sLob-dpon* (pronounced *Dorjo Lō-pōn*).

These two offices are held for life, and the holders enjoy equal rank and receive the same stipend and perquisites, and, as we have seen, sit opposite each other in the assembly room. But the *Um-dsé*

The *Um-dsé*. is always the more learned of the two, and is necessarily something of a man of the world.

He supervises the whole establishment and controls the discussions, and it is to him that the peasantry resort for advice and settlement of their disputes. The *Dorjo Lō-pōn* upholds the dignity of religion

The *Dorje Lō-pōn* by taking no part in secular matters and doing the mechanical work of meditation and some of the higher ritual, one of his chief duties being to abstract the soul of the dead and despatch it on the right path to heaven or for a new rebirth.

The Incarnate Lāma of *bLo-hraog* monastery is supposed to exercise the functions of a Bishop of Sikhim; but he has only the title of Protector of Religion—the titles of *Do dam-pa* or “bishop,” *Khénpo* (*mkhan-po*) or “abbot” are not used in Sikhim.

Bishop

III—MONASTIC ROUTINE.

The daily routine of the Sikhim monk differs somewhat, according to whether (a) he be living apart from his monastery, say, as a village priest, or (b) as a resident in a monastery, or (c) as a solitary hermit. I will describe the practices in this order.

AS A VILLAGE PRIEST.

The monk immediately on waking must arise from his couch, even though it be midnight, and commence to Night devotion. chant the *ni rtak-rgyud-bskul*, taking care to pronounce all the words fully and distinctly. This contains the instructions of his special Lāma-preceptor (*rtsa-wa-blama*), and in the recital the monk must call vividly to mind his spiritual guide. This is followed by a prayer for a number of requests by the monk himself.

Then he assumes the meditative posture of "the seven attitudes," in order to subjugate the five senses. These attitudes are—(1) sitting with legs flexed in the well known attitude of Buddha, (2) the hands resting one above the other in the lap, (3) head slightly bent forwards, (4) eyes fixed on the tip of the nose, (5) shoulders "floating like the wings of a vulture," (6) spine erect and "straight like an arrow," (7) tongue arched upwards to palate like the curving petals of the eight leaved lotus. While in this posture he must think that he is alone in a wilderness.

The three original sins of the body are then got rid of according to the humoral physiology of the ancients in the three series of *dhuma*, *roma*, and *rkyang ma*. After taking a deep inspiration, the air of the *roma* veins is expelled three times, and thus "the white wind" is let out from the right nostril three times in short and forcible expiratory gusts. This expels all Anger. Then from the left nostril is thrice expelled in a similar way "the red air," which rises from Lust. The colourless central air is thrice expelled, which frees from Ignorance. On concluding these processes, the monk must mentally realize that all ignorance, lust, and anger—the three Original Sins—have disappeared like frost before a scorching sun.

He then says the "a ha hi," keeping his tongue curved like a lotus petal. This is followed by his chanting the *blama*, *nal* *shyoi* or "the Yoga of the Lama," during which he must mentally conceive his Lāma guide as sitting overhead upon a lotus flower.

Then, assuming the spiritual guise of his *Yidam* or tutelary deity, he chants the Four Preliminary Services—the *ngon gro bzai* *shyoi*. These are the Refuge formula or *skyahs* *hgro*—*vide* page 308—which cleanses the darkness of the Body, the Hundred Letters or *Yige* *brgyapa*, which cleanses all obscurity in Speech, and the magic circle of rice—the *Mandala*, see page 324—which cleanses the Mind, and the prayer *gsol* *hdebs*, classifying the lāmas up to the most perfect one, confers Perfection on the monk himself.

This is followed by the chanting of *blagruh*, "the obtaining of the Lama," and "the obtaining of the ornaments *nyen* *gruh*."

The mild deity in this worship is called "The Agreeable One" (*mtshun*) and the demon (drag po) is called "The Repulsive" (*bzic pa*). The demoniacal form must be recited that full number of times which the lama bound himself to do by vow before his spiritual tutor, viz, 100, 1,000, or 10,000 times daily. Those not bound in this way by vows repeat the charm as many times as they conveniently can.

Having done this, he may retire again to sleep, if the night be not very far advanced. But if the dawn is near, Further devotion— he must not go to sleep, but should employ the interval in several sorts of prayer (*smon lom*)

As soon as day dawns, he must wash his face and rinse his mouth and do the worship above noted, should he not At dawn have already done so, also the following rites —

1st — Prepare sacred food for the six sorts of beings (*Rigs strug gi gtorma*) and send it to Ngo-wo yidag—The Offerings Tantalized Ghosts

2nd — Offer incense, butter incense, and wine oblation (*gser skyen*) The incense is offered to the good spirits— firstly, to the chief god and the Lamas, secondly, to the class of “king” gods, and thirdly, to the mountain god Kang chhen dōjog (*Ang Konchunjingma*) Then offerings are made to the spirits of coves (who guarded and still guard the hidden revelations therein deposited), the *dgra lha* or “gods of Battle,” the *Yul lha* or country gods, the *gzi bdag* or local gods, and the *sde brgyod*, “the eight classes of deities”¹ The latter incense is only given to the most malignant class of the demons and evil spirits

Some breakfast is now taken, consisting of *thugpa* or weak soup, followed by tea with parched grain. Any especial Morning's occupation work which has to be done will now be attended to, fasting which some *dge sbyor* or other service will be chanted. And if any temple or *chaitya* (*chhorten*) be at hand, these will be circumambulated with “prayer wheel” revolving *laod* and chroting *mantras*. Then is done any priestly service required by the villagers

About two o'clock in the afternoon a meal of rice is taken, followed by beer by those who take it, or by tea for non beer drinkers

About six o'clock P.M. is done the *gtor bngos* service, in which, Evening service after assuming his tutelary deity, he chants the *ngon gro* and the *shyub gro*² Then is done a *chhoga* (a form of celebration worship) with bell and small drum in hands, followed by an invocation to all the host of Lāmas, yidams and Chhos skyong (*Defensores Fidei*), on the assembly of all of whom there is done the worship of the magic circle of a tutelary deity (*Yidam*)

At 9 or 10 P.M. he retires to sleep

IN MONASTIC RESIDENCE.

In monastic residence the worship is conducted with much more Monastery routine ceremony, especially on feast days

¹ For list of these see Chapter VI page 356 |

² Vide page 300

In the morning, after offering the sacred food, incense, and hutter-incense, a conch-shell is blown, on which all the monks must come out of their chambers (gra-sbag). On the second blast all collect in the Great Assembly Hall, and during this entry into the hall the Provost Marshal (chhos-khrimba) stands beside the door with his rod in hand. All the monks seat themselves in Buddha fashion, each on his own mat. The monk's feet must not project and his clothes must not hang down or rest upon the mat. Each must face straight to his front with eyes fixed on the tip of his nose. And the most solemn silence must be observed. The slightest breach of these rules is promptly punished by the rod of the Provost Marshal or, in the case of the younger novices, by the *sKu-gnyer*.

When all have been properly seated, then two or three of the most inferior novices who have not passed their examination and who occupy back seats, rise up and serve out tea to the assembly,¹ each monk producing from his breast pocket his own cup and having it filled up by these novices. Before drinking it all must wait for the *Um-dsé* to say the Grace, in which all the assembly joins.

A usual grace is—
 "We humbly beseech Thee! that we and our relatives throughout all of our life-cycles may never be separated from the Three Holy Ones! May the blessing of The Trinity enter into this drink!"
 Then sprinkling a few drops on the ground with the tips of the fore and middle fingers:—

"To all the dread locality demons of this country, we offer this good Chinese tea! Let us obtain our wishes! And may the doctrines of Buddha be extended!"

The tea is then drunk and the cup is refilled two or three times. The service of tea is succeeded by soup named "*gsol-jam thugpa*," and served by a new set of the novice underlings. When the cups are filled the *Um-dsé*, joined by all the monks, chants the "*thug-pai mchhod pa*," or "the Sacrificial Offering of the Soup." Three or four cups of soup are supplied to each monk. The hall is then swept by junior monks.

The *Um-dsé* then inspects the magic circle (*sKyil khor*)² to see that it is correct, and this ascertained he commences the celebration. He always heads the service, the rest of the congregation repeating it word by word closely after him and using a *Psalter*. This service consists of the

¹ Not a *nyen* is allowed to serve out the monks' food. The lay servants bring it to the outside door of the building and there deposit it.

² For its description, vide Chapter V, page 320.

ngón hgro skyabs hgro and las sbyang, on the conclusion of which the assembly disperses. As a sample of this part of the worship, I here translate a short version of the *sKyabs hgro* (vulgarly "*KIAM DÖ*"), or

THE REFUGE FORMULA

This service well illustrates the very depraved form of Buddhism which is professed by the lamas. For here we find that the original *Triple Refuge* formula for Buddha, The Word and The Assembly has been extended by the lamas to include within its bounds the vast host of deities, demons and deified saints of Tibet as well as many of the Indian Mahayana and Yogacharya saints. Its text is as follows —

"We—all beings—through the intercession of the Lāma, go for refuge to Buddha!"

"We go for refuge to Buddha's Books (Dharma)!"

"We go for refuge to The Assembly of the Lāmas (Sangha)!"

"We go for refuge to the host of the Gods and their retinue of the Yidam (tantalized ghosts), *mKhab hgro*s (fairies), and the Defenders of THE Religion who people the sky!"

"We go for refuge to the victorious Lāmas who have descended from the Sky (i.e., all inspired Lāmas)!"

"We go for refuge to The Lāma who is the holder of Wisdom and the Tantra" (i.e., The holder of *Padma Jungre* as personified by Wisdom and Tantra)

"We go for refuge to the All Good Father Mother *Samanta bhadra*—*lab yum kun tu bzang po*! (The primordial Buddha God)"

"We go for refuge to the divinely adorned Mild and Angry Loving Ones—Longs *sku zhi khro rab bhyam*!"

"We go for refuge to the *Maha Vajradhara* Incarnation (of Shakyā muni)—*sprul sku Dorje kchhang chhen*!"

"We go for refuge to The Diamond Sworded Guide '*Vajrasattva*'—*sTon pa Dorje Sems pa*!"

"We go for refuge to the victorious *Shākyā Muni*—*rGyal wa Shākya Thub pa*!"

"We go for refuge to the Fierce *Vajrapani*—*Phyag na Dorjé gtum po*!"

"We go for refuge to the Converted Mother *Devī Marici*—*Yum hgyur lha mo od zer chän ma*!"

"We go for refuge to the Learned *Acharjī Manusri*—*sLob-dpon hJam dpal bshes bsnyen*!"

"We go for refuge to the *Pandita Sri Singha*—*Pan chhen Shri Singha*!"

"We go for refuge to the *Jina Jñāna Sada*—*rGyal wa gyang na su da*!"

"We go for refuge to the *Pandita Bimala Mitra*—Panchhen Bhu ma la ri tma!

"We go for refuge to the Incarnate Lotus horn *Padma Sam bhata*—sprul sku Pad ma lhyung gnas!

"We go for refuge to (his wife) the *Dakini* of the Ocean of Fore knowledge—mKhab hgro ye shes mtsho rgyal!

"We go for refuge to The Religious King *Dharma raja* Thi strong de tsén—Chhos 'gyal Khri strong ldeñ btsan!

"We go for refuge to The Apocalyso Finder—Terton Myang han ting hdsin bzang po!

"We go for refuge to The Guru's disciple, the Victor *Sthavira* Dang ma—gnas brtan ldang ma hlun rgyal!

"We go for refuge to the Reverend Sister, the powerful Lioness Lady *Singeshwara*—lche btsun Seng ge dhang phyug!

"We go for refuge to the Incarnate *Jina* Zhang—tön sprul sku rgyal wa zhang rton!

"We go for refuge to The Gu ru, clever above thousands—mKhas pa nyid kbum!

"We go for refuge to *Dharma Gurunath* Ber nag—Chhos bdag gu ru jo lher nak ngon po!

"We go for refuge to The Illusive Lion *Gyāḍa*—Khrul zmg seng ge rgyab ba!

"We go for refuge to the Great Devotee 'The Clearer of the misty moon'—Giub chhen zla wa mtun sel!

"We go for refuge to the Indian Sago *Kumaraja*—Rig hdsin ku ma ra dsa!

"We go for refuge to the *Jina* Prince of the Scentless Rays—rGyal sres Dri med hod zer!

"We go for refuge to the Incarnate 'Noble Banner of Victory'—sprul sku dPal lhyor rgyal mtshan!

"We go for refuge to the Omniscient renowned *Chandraśrī*—Kun mkhyen Zla wa grags pa!

"We go for refuge to The Three Incarnate Kind brothers—Driñ chhen sprul sku mchhed gsum!

"We go for refuge to the Bodhisatwa, The Noble Ocean—Byang sems dPal lhyor rgya mtsho!

"We go for refuge to the Incarnate Sage, the religious Vajra—sprul sku Rig hdsin chhos rdor!

"We go for refuge to The Entirely accomplished and renowned Speaker—Yongs hdsin ngag dhang grags pa!

"We go for refuge to *Mahaguru Dharmaraja*—bLa chhen Chhos kyī rgyal po!

"We go for refuge to the Revelation Finder *Zhigpohog*—gter bton zhig po gling pa!

"We go for refuge to the Religious King of accomplished knowledge—*Chhos-rgyal yon ten Phuntshogs*!"

"We go for refuge to The Banner of obtained Wisdom—*mKhas grub dLo gros rgyal mtshan*!"

"We go for refuge to The Unequaled useful Vajra—*Tshung med-gzhan phan Dorjöl*!"

"We go for refuge to the Radical (*Uula*) Lāma Asoka—*Myangan med rTsa waī dLa ma*!"

"We go for refuge to the Lāma of the Three collections of the Mula Tantra—*rTsa rGyud dūs gaum dLa ma*!"

"We go for refuge to the accomplished Sage *Satwa* Phuntshogs—*Soms-dpah Phun tshogs rig ddsin*!"

"We go for refuge to The Beloved Religious King *AsTan ddsin*, the holder of the doctrines—*Chhos rgyal Byams pa AsTan ddsin*!"

"We go for refuge to the Reverend Sky Vajra—*mKhas dtsun Nam mkhah Dorjöl*!"

"We go for refuge to the *Shri Ratna Bhalra Satwa*—*Soms dpah Rin chhen dPal bzang*!"

"We go for refuge to the collection of mild and angry *Idams* (Tutelary gods)!"

"We go for refuge to the holy doctrine of *Maha Anta* or the Great End—*D ogya enchen po*!"

"We go for refuge to the male and female *Saints* of the Country!"

"We go for refuge to The *Patres* (*mKhal hgro*), Defenders of Religion (*Chhos skyongs*) and Guardians (*dSruogs ma*)!"

"Oh! Lāma! Bless us as you have been blessed, Bless us with the blessing of the Tantras!"

"We beg you to bless us with *OV*, which is the BODY. We beg you to purify our sins and pollutions of the body. We beg you to increase happiness without any sickness. We beg you to give us the real undying gift of life!"

"We beg you to bless us with *AH*, which is the COMMAND. We beg you to purify the sins and pollution of speech. We beg you to give us the power of speech. We beg you to confer on us the gift of perfect speech!"

"We beg you to bless us with the *HUM* (*pr Hung*), which is the MIND! We beg you to purify the pollution and sins of the mind! We beg you to give us the real gift of pure heart. We beg you to empower us with the four powers!"

"We pray you to give us the gifts of the True Body, Command and Mind!"

¹ The first Bhot ya King of S kh m c. de page 249

² This may be a reference to the great Emperor Asoka or his confessor—Upagupta the Thirteenth Patriarch of the early Buddha at Church in India.

³ The sixth Bhotya King of S khum c. ca 1770—90

—OM—AH—HUNG—

"Give us such blessing as will clear away the sins and pollution of bad deeds!"

"We beg you to soften the evils of bad causes!"

"We beg you to bless us with the prosperity of our body, i.e., health."

"Bless us with mental guidance"

"Bless us with Buddhahood soon"

"Bless us by cutting us off from (worldly) illusions"

"Bless us by putting us into The Right Path."

"Bless us by making us understand all religious things."

"Bless us to be useful to each other with kindness"

"Bless us with the ability of doing good and delivering the animal beings from misery."

"Bless us to know ourselves thoroughly."

"Bless us to be mild from the depths of our heart"

"Bless us to be brave as Yourself"

"Bless us with the Tantras as Yourself!"

"Now, we, the innumerable animal beings, conceive that we have become pure in thought like Buddha, and we conceive that we are working for the welfare of the other animal beings. We, now having obtained the qualities of the collection of the gods and the roots of the Tantras, and the zhi wa, rgyas pa, drag and Phrin las, pray that all the animal beings be possessed of happiness and be freed from misery. Let us all animals be freed from lust, anger, and attachment to worldly affairs, and let us perfectly understand the true nature of religion!"

"Now, O' Father Mother! The unadorned Dharma Kaya Samanta Bhadra—Yab yum Chhos sku kun bzang! The richly adorned Mild and Angry Loving Ones—Longs sku zhi khro rab hyams! The incarnate sages of the Skull Rosary—sprul sku rigs kdsin thod kphreng bstul! and the Mula Tantra Lama—Tsa rgya ni bla mal! I now beg You to depart!"

"O' Ghosts of heroes, dPa o! Female fiends, Dakkha Demoniacal Defenders of the faith, Chhos skyongs! The Holy Guardians of the Commandments—Dam chra bkah i tsrung ma! And all those that we invited to this place! I beg You All now to depart!"

"O! The powerful King of the Angry Deities, Khro wo i rgyal po stob po chhe! The powerful Ishwara and the host of the Country Guardian Gods—mthu stobs dbang phyug yul khhor srung! And all those others that were invited to this place with all their retinue! I beg You All now to depart!"

"NAY GLORI COME! Tashi shok!"

"LET FIERY COLE dGe-o!"

[Here endeth The Refuge Service]

About 8 A.M. the conch shell blast again summons the monks to the Assembly Hall, where, after partaking of refreshments of tea and parched grain in the manner already described, a full celebration (chhogar) is done. And on its conclusion the monks disperse.

About 10 A.M. a Chinese drum is beaten to master the monks in the Assembly Hall. At this meeting rice and meat and vegetables are served out as before, and with this is also served beer called *gsoo rgyab*, the *Ita-mekhod* being done as formerly. A full celebration is then performed and the meeting dissolves.

In the afternoon a conch shell is blown for tea and a Chinese drum beaten for beer, the monks assembling as before and doing a full celebration of the worship of Mahakala Natha (*mgonpo*) and the Guardians of Religion respectively.

When sacerdotal celebrations on behalf of lay individuals have to be done, they are introduced within the latter celebration, which is interrupted for this purpose. And after each of these extra celebrations the monks remain outside the Assembly Hall for a very short time and then re-assemble. On finishing the extra *chhogas*, the *chhogas* of the Religious Guardians is then resumed and concluded.

In the evening another assembly, preceded by tea as refreshment, conducts the celebration of *shang shags* with 108 lamps.

Another and final assembly for the day is made by beat of drum and rice and flesh meat is served out.

The refreshments and meals usually number nine daily.

IN HERMITAGE

In the case of the hermit *lama* (or *ritshams pa*), of which there are

very few in Sikkim, he is engaged all day long in mortifying his passions and worldly desires, repeat-

ing mantras and practising those postures and magic rites which, according to the Tantric school, give miraculous powers and a short cut to Nirvana.

The order of these exercises, according to the book entitled, 'The complete Esoteric Tantra,' the reputed work of Padma Sambhava, is as follows—

1st—The mode of placing the three mystic words (*ie*, *hi sung*, and *tu*)

2nd—The Nectar replying rosary

3rd—The jewelled rosary guide for Ascending

4th—Secret counsels of the four Yogas

5th—The great Root of the Heart

- 6th —The Lamp of The Three Dwellings
 7th —The bright Loosener of the Illusion
 8th —The water drawing "dorje"
 9th —The secret guide to the fierce Dakini
 10th —The drawing of the Essence of the stony nectar
 11th —Counsel on the Dakinis' habits
 12th —Fathoming the mystery of the Dakinis
 13th —Counsel for the Khandoma—Fairies' heart root
 14th —The Four Words for the path of Pardo¹
 15th —The Pardo of the angry demons
 16th —To recognise the Gyalwa Rig na or The Five Former
 Buddhas Then Nirvana is reached

The hermit lāmas of Sikkim usually leave their hermitage for some months annually to visit villages and places of pilgrimage. A true hermit who has cut off all connection with the world is called *sgom chen* or "great devotee."

Theoretically it ought to be part of the training of every young lama to spend in hermitage a period of three years, three months, and three days, in order to accustom himself to ascetic rites. But this practice is very rarely observed in Sikkim for any period, and when

it is done, a period of three months and three days is considered sufficient. During this seclusion he repeats the man'tra of his tutelary deity an incredible number of times. *sNgon gro bzī khyor* complete in all its four sections, must be repeated 100,000 times. In the "*khyab do*" portion he must prostrate himself to the ground 100,000 times. The repetition of the *Ngē bṛgya pa* itself takes about two months, and in addition must be chanted the following voluminous services—

Phyī / grub, nang / grub, gsang / grub, bla / grub, snyen grub, khrin las and bzī / grub

As a sample of the form of lamasic ritual employed in the worship of a special divinity, I give here a translation of the manual entitled—

THE WORSHIP OF DOLMA,² THE DELIVERESS

Dolma is one of the most popular of the deities, and a large proportion of the laity can repeat her services by heart. Her popular title is "The Deliveress." She is known to Northern Buddhism by the Sanskrit name of *Tārā* of which Dolma is a literal Tibetan translation meaning "The Unloosener (of difficulties)" or "The Saviours." And it is to this attribute of being ever ready to help and easily

¹ Pardo the ghostly interval between death and judgment—*r Je art le* A L C I

² L fe in chapter on Temple page 255

³ *sgol ma* vulgarly *Dolma*

approachable that she owes her popularity. Most of the other deities cannot be approached without the mediation of a *luma*, but the poorest layman or woman may secure the immediate attention of Dolma by simply appealing to her direct.

The striking similarity between Dolma and "The Virgin Mary" of Roman Catholicism has excited comment. Dolma, like The Virgin Mary, occupies a maternal relation to the Buddha, and is an intercessor, a ready hearer of prayers, easily approachable, and able and willing to relieve or soothe petty troubles, and her name is a favourite personal name for women.

Her worship seems to date from about the 7th century A.D., when Tantric ideas began to tinge Indian Buddhism. It seems to me that the name was evidently suggested by the Hindu myth of *Budhi*, or the planet Mercury, whose mother was Tara, and either by wilful or accidental confusion the idea got transferred to *Budhi*, who about this time also received a place in the Hindu Pantheon.

There are now two recognized classes of the goddess Dolma, viz—

(a) The Green Dolma—"The Dolma" of the Tibetans, of which King Srongtsen gampo's Nepalese wife was an incarnation, and

(b) The White Dolma—who is especially worshipped in China and Mongolia and very seldom in Tibet. King Srongtsen gampo's Chinese wife is believed to be an incarnation of this form.

The white form is seated like a Buddha, and has seven eyes, one being in the forehead in addition to the ordinary facial pair, and one in each palm and in the sole of each foot.

The green form—"The Dolma" of the Tibetans—is usually represented in the form of a bejewelled young Indian woman of a green complexion seated on a lotus, with her left leg hanging down and holding a long stemmed lotus flower. She is, however, given a variety of other forms, mild and demoniacal, to the number of twenty one or more. The demoniacal forms are very similar to those of the Hindu Durga. These several forms are evidently the objective representations in concrete fashion of the numerous titles of the goddess—thus, Locanā, Mamakī, Vajradhatvī, swarī, Pandarā, Ugratara, Ratnatara, Bhrikutitarā, Visvatarā, &c. And latterly her names have been extended to reach the mystic number of 108.

Her Manual of Worship is alleged internally to have been composed by the first of the seven mythical Dhyani Buddhas, viz, Vipashyi. The appendix, however, is signed by Gedun Dub, the Grand Lāma, who built Tasbi lunpo monastery *circa* 1445 A D, so that it is possible he composed this version

The Manual is here translated —

“TRANSPORTATION TO DOLMA'S WORSHIP

“If we worship this high and pure souled goddess when we retire in the dusk and get up in the morning, then all our fears and worldly anxieties will ‘give way,’ and our sins be forgiven. SHE—The conqueror of myriad hosts, will strengthen us. She will do more than this! She will reach us directly to the end of our transmigration to Buddha and Nirvana!

“She will expel the deadliest poisons and relieve us from all anxieties as to food and drink and all our wants will be satisfied, and all devils and plagues and poisons will be annihilated utterly, and the burdens of all animals will be lightened! If you chant her hymn two or three or six or seven times your desire for a son will be realized! Or, should you wish wealth, you will obtain it, and all other wishes will be gratified and every sort of demon will be wholly overcome!”

HER WORSHIP

Her worship is divided into seven stages, viz —

- (1) Invocation—Calling her to come
- (2) Presentation of offerings of sacred food, water, flowers and rice, and occasionally a *mandala* or magic circle offering
- (3) Hymn in her praise
- (4) Repetition of her spell or *mantra*
- (5) } Prayers for benefits present and to come
- (6) }
- (7) Benediction

I

INVOCATION

“Hail! O! emeraldine Dolma!
 Who art the Saviour of all beings!
 I pray Thee descend from Thy heavenly mansion, at Potala,
 Together with all Thy retinue of gods, titans, and deliverers!
 I humbly prostrate myself at Thy lotus feet!
 Deliver us from all distress!
 Hail to Thee, Our Holy Mother!”

II

PRESENTATION OF OFFERINGS (Sacrificial)

" We hail Thee ! O Rever'd and Sublime Dólma !
 Who art adored by all the kings and princes
 Of the ten directions and of the present, past and future
 We pray Thee to accept these offerings
 Of flowers, incense, perfumed lamps,
 Precious food, the music of cymbals,
 And the other offerings !
 We sincerely beg Thee in all of Thy divine Forms¹
 To partake of the food now offered !
 On confessing to Thee penitently their sins
 The most sinful hearts, yea ! even the committers of the
 Ten vices and the five boundless sins,
 Will obtain forgiveness and reach
 Perfection of soul—through Thee !
 If we (human beings) have amassed any merit
 In the three periods, the present, past and future,
 We rejoice in this good fortune, when we consider
 The unfortunate lot of the poor (lower) animals
 Piteously engulfed in the ocean of misery
 On their behalf, we now beg to turn the wheel of religion !
 We beseech Thee by whatever merit we've accumulated
 To kindly regard all the animals
 And for ourselves !
 When our merit has reached perfection
 Let us not we pray Thee
 Linger longer in this world ! "

III

HYMNS IN PRAISE OF DÓLMA

(In her Twenty one Forms¹)

Adoration to Arya Tarā !
 And Anlokita (her spiritual father)
 Rich in power and the store house of pity !
 Hail ! rever'd and sublime Dólma !
 We adore Thee !

"Hail! Dolma! Thou ever ready heroine!
Born, like a lightning-flash, from the pitying tear¹
Shed for humanity by The Lord of the three worlds
The Lotus-born!

Hail! to Thee whose face is shining
As a hundred harvest moons
Lit by the splendid light of
A full thousand fulgent stars!

Hail! O! Thou whose hand is decked with
The Blue and Golden water-lotus!
Thou beneficent and zealous Soother of difficulties,
Thou monopoliseth the realms of woe, as well as action.

Hail! O! Thou with head adorned by Tathagatha²
Conqueror of the Universe!
Thou hast overcome Thine enemies without exception
And shown Thyself a saintly Victor.

Hail! By Thy mystic '*Tut ta-ra-hung*.'³
Thou possessest the realms of earth and sky.
Thou treadest under foot the seven worlds
And makest one and all to bend!

Hail! The mighty gods adore Thee—
Indra, Agni, Brahma and the Lord of the Winds;
The risen ghosts and the dread '*Ti-za*';
The horde of harmful spirits praise Thee!

Hail! By Thy mystic '*tré*' and '*phāt*'
Thou destroyest the cunning schemes of Thy opponents.
With Thy right leg flexed and the left extended,
Thou consumest Thine enemies with devouring fire!

Hail! With Thy awful word '*tu-re*'⁴
Thou banishest the bravest of devils!
With the mere frown of Thy tear-born face
Thou completely routest enemies!

¹ The allusion here is that Avalokita—"The Storehouse of Pity"—on looking down upon the world shed tears out of pity for the misery of humanity. The tear from the left eye on falling to the earth formed a lake, on which instantly, like a lightning flash, appeared, floating on a lotus flower, the goddess Dolma, who was then commissioned by Avalokita to soothe human suffering.

² In this form of Dölma's image a figure of Tathagatha Amitabha Buddha is seated on her hair.

³ & ⁴ Part of Dolma's spell or *mantra* already given under head of "*Rosaries*," vide page 258.

"Hail! Thou emblem of The Three Holies!
 With lovely hand posed on Thy breast
 And shining within a glorious halo
 Thou confoundest Thy enemies with dazzling light!
 Hail! In Thy placid mood
 Thy glory gains brilliancy from Thy gems
 And laughing in Thy '*Tutu-ra tutu-ra*'¹
 Thou enslavest the hearts of man and fiend!
 Hail! Oh! Owner of all the earth.
 Thou maketh the mighty bend their head
 And quake beneath Thy angry frown
 While all the poor Thou cherisheth!
 Hail! With crescent moon as a diadem,
 And adorned with every jewel,
 And O-pag-med in Thy plaited hair
 Thou sheddest excessive light!
 Hail! Thy necklace² glows
 Like the fire of the last *kalpa*³
 And wreathed in smiles and with right foot extended
 Thou wholly vanquisheth Thy enemies.
 Hail! Happy virtuous Soother!
 Thou actively soothest our every woe
 By '*Sra-ha, Om!*' and Thy immaculateness
 Thou cleanseth from foulest sin!
 Hail! With glorious dazzling halo,
 Thou overpowereth all Thine enemies.
 Thou coined for us the ten mystic words
 And by '*Hung*' Thou solved all knowledge!
 Hail! With bent foot and Thy '*Tu-re*'⁴
 Thou possesseth the realms of '*Hung*'
 O! Omniscient One!
 And Thou shaketh the three worlds!
 Hail! holding in uplifted hand
 The marked beast of the heavenly lakes,
 With Thy '*Tara*' and '*Phat*'
 Thou purgeth from all poison!
 Hail! Thou teacher of Indra,
 The King of Gods, and the goddesses,
 With Thy wealth of charming armour
 Thou saveth from evil dreams and strife!

¹ Part of her mantra.
² Or rosary.

³ At the end of each *kalpa* the world is consumed by fire.

"Hail! Thou cleanseth the mist
 From off the eyes of sun and moon!
 By saying '*Ta ra*' and '*Tu ta ra*'
 Thou savest from the most fearful plague!
 Hail! Thou forceth the three worlds to admit
 Thy benign use of godly power,
 With Thy potent '*Tu re*'
 Thou routest the host of ghosts and devils!
 We proclaim the might of Thy mystic spells
 All Hail to these—
 Thy one and twenty forms!"

IV

[Here is repeated on the rosary 108 times the mantra of Dolma,
 viz —

"*Om ' Tare tut ta re ture swa ha '"*]

V & VI

PRAYER FOR BLESSINGS

"I beg thee O! Revered Victorious and Merciful One! to purify
 me and all other beings of the universe thoroughly from the two evil
 thoughts, and make us quickly obtain the perfection of Buddha. If
 we cannot attain this perfection within a few generations then grant
 us the highest earthly and heavenly happiness and all knowledge
 And relieve us, we beseech Thee, from evil spirits, plague, disease,
 untimely death, bad dreams, bad omens and all the eight fears and
 accidents. And in our passage through this world grant unto us the
 most perfect bliss—without possibility of increase—and may all our
 desires be realized without exertion

"Let the holy religion prosper, and in whatever place we dwell,
 we beg Thee to soothe there disease and poverty, fighting and
 disputes, and to increase the holy religion

"And may Thy good! face always beam on me and appear large
 like the moon in forwarding my heart's object of admission to the
 heavenly circle and Nirvana

"Let me obtain the favourite god of my former life, and let me
 gain entry into the prophesied paradise of the Three Buddhas of
 the past, present, and future

'Now! O! Thou! The Great Worker!
 Thou quick Soother and gracious Mother,
 Holding the *ut* flower!
 Let thy glory come!

TASHI KHOA

V.—SOME MAGIC RITES AND CHARMS.

TIBETAN SUPERSTITIONS.

Magic and mysticism enter largely into lāmaic ritual, and especially into the priestly ministrations for the laity. Under this head I describe a few of the more prominent magic rites, viz., the "*Manḍala*" offering in effigy of the Universe, &c., &c., which forms part of the daily worship of every lāma; the casting of lots for soothsaying purposes, charms against sickness and accidents of sorts, ill-luck, &c., and the printed charms for luck which form the "prayer-flags" and tufts of rags affixed to trees, bridges, &c.

Magic and mystic rites here described.

THE "MANDALA" OR MAGIC CIRCLE-OFFERING OF THE UNIVERSE.

It is a matter of history how Asoka, the greatest of Indian Emperors, thrice offered India to the Buddhist church and thrice redeemed it with his treasure and jewels. The lāmas, however, are much more magnificently generous than Asoka, for every day each lāma offers to the Buddhas and other saints and demans not only the whole of India, but the entire universe, including the heavens and their inhabitants. This is done in effigy, but the offering is considered to be none the less effective than were it actually made in reality. To render this ceremony intelligible we must refer to the lāmaic ideas on the cosmogony of the universe.

The daily offering of the Universe.

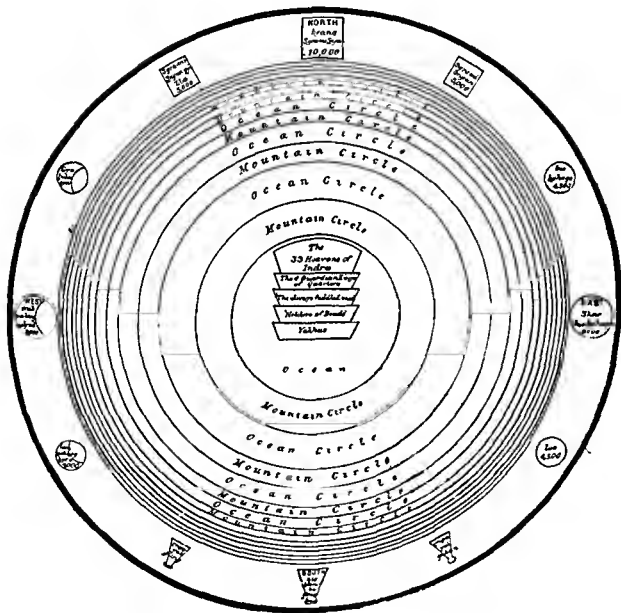
THE UNIVERSE according to the LĀMAS

The universe according to the lāmas—and they closely follow "The Universe" of the Lāmas—Hindu notions on the subject—is graphically depicted in the chart facing this page (PLATE X).

The system of worlds forming one universe (*sakwal*), of which there are many, consists of a series of fabulous continents circularly disposed around the great central mass *Ri-raḥ* (Mt. Meru) which supports the heavens, and which is separated from the circle of continents by seven concentric oceans alternating with seven concentric whorls of golden mountains, and the whole system

General description.

CHART OF
THE UNIVERSE ACCORDING TO THE LAMAS
TO ILLUSTRATE THEIR DAILY MANDALA OFFERING.



is girdled externally by an iron wall, $312\frac{1}{2}$ miles' high and 3,602,620 miles in circumference, which shuts in the light of the sun, moon, and stars, outside this wall is perpetual darkness until another universe is reached. The primary support of each universe is a "warp and woof" of blue an like crossed *dorjes*, upon which rests "the body of the waters" and in this latter ocean are set the "continents" with bases of 'solid gold," and underneath the central Mount Meru are the Hells.

The dimensions are as follow — Mount Meru towers 80,000 miles above the ocean, and it extends for the same distance below the waters. Enveloping it is an "enchanted ocean" (*rolwai mtsho*) 80,000 miles in width and the same in depth. To this succeeds a wall of golden mountains named the "Track of the Neck Yoke," 40,000 miles high and the same in width, and beyond this is an enchanted ocean of the same dimensions. Externally to these are consecutive circles of alternating pairs of golden mountains and enchanted oceans of gradually diminishing dimensions as to width, depth, and height, viz of 20,000, 10,000, 5,000, 2,500, 1,250, and 625 respectively, which brings us to the so called "continents" in the outer ocean.

These "continents" are really worlds, for under the heading of *Jambuling* (Skt *Jambudvīp*) is included the whole known world, both oriental and occidental. All the other "continents" specified by the lunas are therefore purely fabulous, as in Hindu mythology. The chief continents are four in number, one being situated exactly in each of the four directions, and each continent has a smaller satellite on either side, thus bringing the total up to twelve.

The description of these continents briefly is —

On the *East* is "*Lus hpags*" (Skt *Judeha*), or "vast body." This is shaped like the crescent moon, and is white in colour. It is 9,000 miles in diameter, and the inhabitants are described as tranquil and mild, and of excellent conduct, and with faces of same shape as this continent, i.e., crescentic like the moon.

On the *South* is "*Jambuling*" (Skt *Jambudvīp*), or our own world. It is shaped like the shoulder blade of a sheep and is blue in colour. It is the smallest of all, being only 7,000 miles in diameter. Here are found riches and plenty, but also acts of sin as well as virtue. The inhabitants have faces of the same shape as the continent, i.e., sub triangular.

On the *West* is "ba-glang spyöd" (Skt. *Godhanya* or "Wealth of Oxen"), which in shape is like the sun and red in colour. It is 8,000 miles in diameter. Its inhabitants are extremely powerful, and (as the name literally means, *cow* + *action*) they are believed to be specially addicted to eating cattle, and their faces are round like the sun.

On the *North* is "sgra-mi-snyan" (Skt. *Uttara Kuru* or "Elevated *Kuru*"-tribe) of square shape and green in colour, and the largest of all the continents, being 10,000 miles in diameter. Its inhabitants are extremely fierce and noisy. They have square faces "like horses"; and live on trees, which supply all their wants. They become tree-spirits on their death; and these trees afterwards emit "bad sounds" (this is evidently, like many of the other legends, due to a puerile and false interpretation of the etymology of the word).

The satellite continents resemble their parent one in shape and are half its size. The left satellite of Jambuling, viz. Ngāyahling, is the fabulous country of the Rakshas, to which Padma Sambhava is believed to have gone and be still there reigning. And each of the latter presents towards Mount Meru one of the following objects

at an elevation of 160,000 miles from the base, are the heavens of the gods, amongst the lower of which are the 33 sensuous heavens of Indra. Above Indra's and Māra's heavens of desire are the less sensuous heavens of Brahma's *dgah-ldan* "Paradise," *hphrul-dgah*, and *gzhan hphrul dwang byed*, and above all these is The God of Gods, The Primordial Buddha—*Kuntuzang-po* (Skt. *Samanta-bhadra*) or "The Best of All" in the highest Brahmaloṅka called *hg-min* (Skt. *Akanista*), (pronounced "O-min") or "The Supreme."

Inhabiting the air, on a level with Indra's heaven, is the circle of The Eight Goddesses—(or *Hlāmo*) the *Mātṛis* of the earlier Hindus. These goddesses are all of beautiful appearance, and are thus named and described:—

The eight "Mātṛis" goddesses

1. "*sGeg-mo-ma*" (Skt. *Lāsya*) of white complexion, holding a mirror and in a coquettish (*sgeg-pa*) attitude.
2. "*hPhreng-ba-ma*" (Skt. *Mālā*) of yellow colour, holding a rosary (*hphreng-ha*).
3. "*gLu-ma*" (Skt. *Gitā*) of red colour, holding a lyre symbolizing music (*glu*).
4. "*Gar-ma*" of green colour in a dancing attitude.
5. "*Me-tog-ma*" (Skt. *Pushpā*) of white colour, holding a flower (*me-tog*).
6. "*ḍDug-spos-ma*" (Skt. *Dhupa*) of yellow colour, holding an incense (*ḍDug-spos*) vase.
7. "*sNang-gsal-ma*" (? Skt. *Dipa*) of red colour, holding a lamp.
8. "*Dri-chha-ma*" (Skt. *Gandha*) of green colour, holding a shell-vase of perfume (*dri*).

Immediately outside these goddesses, and also suspended in the air, in fixed positions, are "The Seven Precious Things" of an Emperor of an Empire, viz.—

The Seven Precious Things of an Emperor

- (1) *hKhorlo rin-po-chhe* (Skt. *Chakra ratna*), or the victorious Wheel of a thousand spokes.
- (2) *Nor-bu rin-po-chhe* (Skt. *Mani ratna*), The mother of Jewels.
- (3) *Tsun-mo rin-po-chhe* (Skt. *Stri ratna*), The jewel of a Wife.
- (4) *ḍLon-po rin-po-chhe* (Skt. *Mahajan ratna*), The good Minister.
- (5) *gLang-po rin-po-chhe* (Skt. *Hasti ratna*), The jewel of a white Elephant.
- (6) *rTa-mchhog rin-po-chhe* (Skt. *Ashwa ratna*), The best Horse jewel.

(7) *dMag-pon rin-po-chhe* (Skt. *Sena-pati ratna*), The jewel of a General.

And to these have been added an eighth, viz.—

(8) *Bum-pa-ter*—the Vase for storing all the riches of the three worlds.

In the inmost circle immediately around Ri-rab are :—

Nyima or The Sun, consisting of “glazed fire,” with its chariot drawn by ten horses.

Da-wa or the Moon, composed of “glazed water,” with its chariot and seven horses.

Rin po-chhe Duk or the Jewelled Umbrella of Sovereignty.

Gyal-tshén (Skt. *Dhwaja*) or Banner of Victory.

And in the centre of all, in the heavens of Indra, is the store of the entire treasure of the gods.

THE MODE OF OFFERING THE MANDALA

The mode of offering the Universe in effigy is as follows —

Having wiped the ‘mandal’ tray with the right arm or sleeve, take a fistful of rice in either hand, and sprinkle some on the tray to lay the Foundation of the Universe of mighty Gold. Then set down the large ring, which is the Iron Girdle of the Universe. Then in the middle set down a dole of rice as Ri-rab (Mount Meru). Then in the order given in the attached diagram (PLATE XI) are set down a few grains of rice representing the 38 component portions of the Universe, each of which is named at the time of depositing its representative rice. The ritual for all sects of Lamas during this ceremony is practically the same. I here append the text as used by the Kaigyupa of the Bhotiya *Basti* Gompa at Darjeeling.

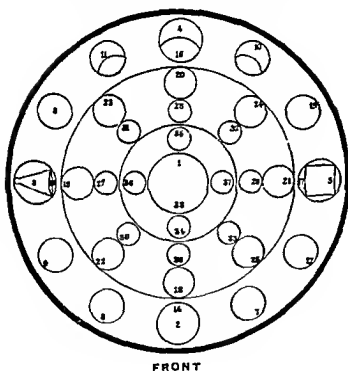
During this ceremony it is specially insisted on that the performer must mentally conceive that he is actually bestowing all this wealth of continents, gods, &c., &c., upon his Lamic deities, who themselves are quite outside the system of the Universe.

THE MANDALA SERVICE.

The words employed during the offering of the Mandala are the following.

N.B.—The figures in brackets correspond to those in the diagram and indicate the several points in the magic circle where the doles of rice are deposited during this celebration service.

DIAGRAM
showing
THE COMPOSITION OF THE MANDALA
OFFERING OF THE UNIVERSE



REFERENCES.

The numbers are in the order of the procedure.

- | | |
|--|-----------------------------|
| 1. Ki Gyelpe Ki-ra-ba. | } THE GREAT CONTINENTS |
| 2. Shar Vi Thag po | |
| 3. Hsü Jam bu ling | |
| 4. Nub Pa-lang Jo | |
| 5. Chang da mi nyen. | |
| 6. Lā tang | } THE SEVENTEEN CONTINENTS |
| 7. Lā phag | |
| 8. Nga yab tang | |
| 9. Nga yab abda. | |
| 10. Yā-dā tang | |
| 11. Lam chhog dā. | } THE 4 WORLDLY TREASURES. |
| 12. Da mi nyen tang | |
| 13. Da mi nyen kyā. | |
| 14. Rin poche t'ri wā | |
| 15. Paś sam Kyi thang | |
| 16. Dod t'ā loo | } THE SEVEN FANCIOUS THINGS |
| 17. Ma-mā pa t'ā thog. | |
| 18. Khor lo | |
| 19. War bu. | |
| 20. Tyin mō | |
| 21. Lōn po | } THE 8 MAHA GOSHAS. |
| 22. Lang po | |
| 23. Tam chhog | |
| 24. Mag pō. | |
| 25. Ter abhan po t'um-pa. | |
| 26. Gog mo ma. | } SUN AND MOON |
| 27. Theng wa ma. | |
| 28. Lu ma. | |
| 29. Gar-ma. | |
| 30. Ma-tog ma. | |
| 31. Dag pō ma. | } |
| 32. Shang sol ma. | |
| 33. Di chhat ma. | |
| 34. Nyi ma | |
| 35. Da-wa | |
| 36. Rinpo-chha-t'ang | |
| 37. Chhog lā nam par Gyal wa t'Gyal tohā | |
| 38. Nam par Gyal wa t'Khang sang | |

"Om ! Bayra bhrummi ah Hum !

"On the entirely clear foundation of solid gold is Om ! bayra
"rekhe ah Hum

"On the middle of the outer iron wall is Hum and Ri rah (Meru),
"the King of Mountains (1)

"On the East is Lus kphags pa, (2)

"On the South kJam bu gling, (3)

"On the West Ba lang spyod, (4) and

"On the North sGra mi snyan (5)

"On either side of the Eastern continent Lus kphags are Lus (6)
"and Lus kphags (7)

"On either side of the Southern continent are rNga yab (8) and
"rNga yab gzhan (9)

"On either side of the Western continent are Yonten (10) and
"Lam mchhog kgra (11)

"And on either side of the Northern continent are sGra mi
"snyan (12) and sGra mi snyan gyi mdah (13)

"There are mountains of jewels (14), wish granting trees (15),
"wish granting cows (16), unploughed crops (17), the precious

"Wheel (18), the precious Aorbu jewel (19), the precious Queen (20),
"the precious Minister (21), the precious Elephant (22), the precious

"Horse (23) the precious Battle chief (24), the Bumpa of the great
"treasure (25), the Goddesses sgeg pa ma (26), kPhreng wa ma (27),

"gLu ma (28), Gar ma (29), Mo tog ma (30), bDug spos ma (31),
"sNang gsal ma (32), Dri chhal ma (33), the sun (34), moon (35)

"jewelled umbrellas (36) the ensign of victory (37), which is entirely
"victorious from all directions, and in the middle are the gods (38),

"the most accomplished and wealthy of the beings !

"I offer you all these constituent parts of the Universe all com-
"plete ! O ! noble, kind and holy Lāma ! O ! tutelary Yidam gods of

"the magic circle, and all the Collections of Buddhas and Bodhisattvas !
"I beg you all to receive these offerings for the benefit of the

"Animal beings !

"I offer you O ! Buddhas ! the four continents and Ri rah (Meru)
"adorned with the sun and moon on a foundation of incense and

"flowers Let all the Animal beings enjoy happiness !

"I offer you O ! You whole assembly of accomplished Supreme
"Beings of the outside, inside, and hidden regions, the entire wealth

"and body of all these mythical regions I beg you all to give us the
"best of all real gifts, and also the real gift of rDsogs pa chen po
"(the mystic insight sought by the Nyingmapa) !

"I offer up this flesh magic circle, through the virtue of which
"let no injury beset the path of purity, but let us have the grace of

"the Jinas of the three times, and let us, the innumerable Animal
"beings, be delivered from this illusive world"

"I offer up salutations, offerings, confessions of sins, and repentance. What virtue has been accumulated by myself and others, let it go to the attainment of our great end. *Idam ratna manjara* 'I am nityah teyamu' - devote myself three times to all who are worthy

"I humbly prostrate myself three times to all who are worthy
of worship, with my whole heart and body

TASHI SHOK!—LET GLORY COME!

In order to complete the view of this Daily Service of Offerings called—

THE PRESENTATION OF OFFERINGS OR *mChhod hBul*

I here give that portion of the celebration which preceded
the *Mangala*, as the *Mandala* is only its concluding
portion —
“OM” swahaicashudha sarba dharmia swabhs
= “O! the place of the sphere of the supreme

"*vasudhaiva kutumbaka*" The dwelling place of the sphere of the supreme
 "oh min stug po khod" is well furnished with good foundations and
 "adorned on every side with lotuses and jewels
 "emanating from the word Hing" there flow out these offerings,

"By enunciating the word *Hi ng'* there flow out these offerings,
"viz., excellent sacrifice (*niehob yon*), cool water (*zhabs g'il*), flowers
(*mo tol*) incense (*Idug spus*), lumps (mar me), perfumed water (*dri
chirib*) holy food (*zhaz zas*) music of cymbals (*rol mo*), the five
sensual pleasures (*Id d yon inga*) the seven kinds of jewels (*rin po-chhi
sna ldun*) the eight glorious symbols, A dah na of Dorje-bla mo behu
"trug niehob, *Idu di ra* of various sorts, and many other offerings
of endless variety, which are pleasing to the senses, sufficient to
"fill all the celestial regions."

(Then here with melodious voice and hands in proper attitude make the offering up of—

I—The EIGHT ESSENTIAL OFFERINGS

Nyer mel ho l—vide page 273—and chant—"All the excellent offer
 'ings of every variety that are available in the three
 'empty regions and others, I arrange with great
 'reverence and offer up to all the Jinās (rGyal was)
 'with their princes.' O' I beg you to take them for the benefit
 'of the Animal being Om surba Tatlagatha Arghung pra ti tea
 "swa hah"

The
offer is

"All the cool Foot-bathing water (*zhabs-asel*) of every variety that is available in the three worlds and others, I arrange with great reverence, and offer up to all the Jinas and their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagatha-Padyam-pratitsa swa-hah!*

"All the Flowers (*me-tog*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the Jinas and their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Puh-pe pratitsa swa-hah!*

"All the Incense (*bdug-spüs*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the Jinas and their princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Dhuh-pe pratitsa swa-hah!*

"All the Lamps (*snang-sal*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to the victors and the princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-A-lo-le pratitsa swa-hah!*

"All the Scented water (*dri-chhab*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the victors and the princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Gandhe pratitsa swa-hah!*

"All the holy Food (*zhal-zas*) of every variety that are available in the three empty (worlds), I arrange with great reverence, and offer up to all the victors and princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-Ac-waide pratitsa swa-hah!*

"All the Music (*sil-snyon*) of every variety that are available in the three empty (worlds) and others, I arrange with great reverence, and offer up to all the victors and the princes. O! I beg you to take them for the benefit of the Animal beings. *Om! sarba Tathagata-shapta pratitsa swa-hah!*

II.—The OFFERING of the FIVE SENSUOUS EXCELLENT THINGS

(*hDud-yon*).—"I hero offer the best things of every variety which are most pleasing to the senses in shape and colour, to the circle of the gods with all my heart and reverence. O! please receive them and (in return) I beg you to give me the best and the highest attainment (i.e., Nirvana). *Om! sarba Tathagata-Rupa-kama-guna-buddhara-pu dsi to-ah Hum!*

The five Sensuous
Excellent Things

"I offer the rarest things of all the directions with pleasing voice and chaste words to the circle of the gods with all heart and reverence. O! I beg you to receive them, and I pray you to confer on me the best and highest attainment. *Om! sarba Tathagata Shapta kama guna baksara-pu dsi-te-ah Hum!*

"I offer you the old grains of sandal wood, spico (*biknr*), &c., of the best scent of every variety to the circle of the gods with all heart and reverence. O! I beg you to receive it, and I pray you to confer on me the best and highest attainment. *Om! sarba Tathagata Gandhe karma guna baksara-pu-dsi-te-ah Hum!*

"I offer all the things with moisture and taste, and all the best tastes suitable to the body and mind, to the circle of the gods with great respect and reverence. O! I beg you to receive it and I pray you to confer on me the best and highest attainment. *Om! sarba Tathagata Nai-ice-te-dhar-ma guna baksara-pu-dsi-te-ah Hum!*

"I offer all that is pleasing and soft to the touch, and which makes the body and the mind happy, with great respect and reverence. O! I beg you to receive them, and I pray you to confer on me the best and highest attainment. *Om! sarba Tathagata Parsha kama guna baksara-pu dsi-te-ah Hum!*"

III—THE OFFERING of the SEVEN PRECIOUS THINGS.

[(Rinchen znn-bdun) NOTE.—"These are to be distinguished from 'The Seven Banners' (Gyaltshen sna dlin) which are detailed 'in foot-note.']

"I offer this precious Wheel to all those that have gone to happiness, *i.e.*, the Buddhas. Let us be stopp'd from further rebirths in this world; and let us be able to turn the wheel of religion. *Om! sarba Tathagata Chakra ratna pu-dsi-te-ah Hum!*

"I offer this precious Norbu jewel to all the Buddhas. O! let us be separated from hunger and poverty, and let us be possessed of accomplished wealth. *Om! sarba Tathagata Mani ratna pu-dsi-te-ah Hum!*

¹ The Seven Banners—"Gyaltshen sna dlin"—are,—

1. Kangsug	Rimpochhe or The precious	House
2. Gos	"	Royal Vestments.
3. Hlam	"	Boot.
4. Langchen chem	"	Elephant's tusk
5. Tsunmo na-ja	"	Queen's Ear-ring
6. Gyalpo	"	King's "
7. Norbu Rimpochh	"	Jewel.

"I offer the precious Queen Wife to all the Buddhas O! let us understand the meaning of wisdom, and let us be connected with means and wisdom *Om! sarba Tathagata Sivatna pu dsi te ah Hum!*

"I offer the precious Minister to all Buddhas O! let our thoughts be firm and good, and let us be acquainted with all the branches of knowledge. *Om! sarba Tathagata 'Girti' ratna pu dsi te ah Hum!*

"I offer the precious Elephant to the Buddhas O! let us have the highest and supreme *yana* as our vehicle and let us become acquainted with the All knowing one *Om! sarba Tathagata Hasti ratna pu dsi te ah Hum!*

"I offer the precious 'best Horse' to all the Buddhas Oh! let us be delivered from the rebirths of this world, and let us be possessed of miracles, power, and Buddhahood *Om! sarba Tathagata Ashva ratna pu dsi te ah Hum!*

"I offer the precious General to all the Buddhas Oh! let us be separated from the noisy din, and let us attain the most pleasing of sounds *Om! sarba Tathagata Khatra ratna pu dsi te ah Hum!*

IV—The OFFERING of the EIGHT GLORIOUS SYMBOLS

(*Tashu fa gye*)—"Hum! I offer to The Three supreme Holy

The Eight Glorious Symbols

"Ones the precious glory of the glorious golden

"umbrella which shines over the heads of the Bud

"dhas according to their signs and accomplishments

"Let the glorious umbrella come over the heads of all the Animal beings!

"I offer to the Three supreme Holy Ones the glorious Banner of Victory (*gyal mtshan*) which shines over the heads of the Buddhas

"Let the Animal beings gain glorious victory over the devils!

"I offer to the Three supreme Holy Ones the glorious Golden Fish

"which shines in the eyes of Buddhas Let the glory of the Animal

"beings possessed of the five eyes come!

"I offer to the Three supreme Holy Ones the glorious conch shell

"which shines over the commands of the Buddhas Let Animal

"beings be possessed of the melodious commands of the glorious

"Religion!

"I offer to the Three supreme Holy Ones the glorious rare of

"treasure which shines over the neck of the Buddhas Let the Animal

"beings be possessed of the undying treasure of the glorious life to

"come!

"I offer to the Three supreme Holy Ones the precious lotus which

"shines over the tongue of the Buddhas Let the Animal beings be

"possessed of glorious knowledge!

"I offer to the Three supreme Holy Ones glorious symbol *Sri*
 "the *dharmachakra* which shines over the heart of the Buddhas Let the Aśoka
 "beings be possessed of unchangeable piety"

"I offer to the Three supreme Holy Ones the precious glory of
 "the precious *wheel* which shines over the feet of the Buddhas Let
 "the Animal beings obtain the true path to good conduct!"

(Here follows the *Manjara* service already detailed above)

DIVINATION BY LOTS

The elements of luck and chance are allowed to influence nearly every action of both lāmas and laity. Each hour and day of the week possesses a lucky or unlucky character, and the days of the month according to their order introduce another set of lucky and unlucky combinations. And omens are eagerly watched for and noted.

And in addition to the consideration of the foregoing influences there is an almost universal practice to take a special Divination by lot for even ordinary and most trivial affairs. Divination is done by both lāmas and laity. Most lāmas as well as lāmas possess small divining manuals called *mo* or "mo pe," i.e., short for "mo pecha," or "The mo book." These books show the portent attached to the particular number which is elicited and also the incantatory spells. Divination is commonly made by lāmaic cards, by the rosary, by seeds or pebble counters, less commonly by dice, and rarely by sheep's shoulder blades.

The cards used for divination purposes are small oblong strips of card board, each representing several degrees of lucky and unlucky portents suitably inscribed and pictorially illustrated, and to each of these is attached a small thread. In consulting this oracle, an invocation to a favourite deity is made, frequently the goddess Dolma, and the packet is held by the left hand on a level with the face, when, with eyes closed, one of the threads is grasped, and its attached card is drawn out, and in accordance with the average of three draws is considered the luck of the proposed undertaking, or the ultimate result of the sickness or the other question of fortune sought for.

Divination by the Rosary is especially practised by the more illiterate people, and by the Bon priests. The preliminary spell is — "*grol' ye dhar ma! Om sha sha mu ne ye swa lah' Ara mu ne ye swa hah! madah shu ru ne ye swa hah!*" After having repeated this, breathe upon the Rosary

and say "*Namo Guru!*" I bow down before the kind, merciful, and "noble Lāma, the three Holy Ones, the *yidam* (tutelary deity), and before all the collections of Dakinis, Religion protectors and Guardians of the Magic Circle, and I beg that you will cause the truth to descend on this lot. I also beg you, O' Religious Protectors and Guardians, Brahmā, Indra, the ten religious protectors, Nanda and Takshaka, the Nāga Kings, including the eight great Nagas, the sun, the eight planets, the twenty eight constellations of stars, the twelve great Chiefs of the Injurers, and the great owners of the localities, let the true light descend on my lot and let the truth and reality appear in it."

After having repeated the above, the rosary is taken in the palm and well mixed between the two revolving palms and the hands clapped three. Then, closing the eyes, a portion of the rosary is seized between the thumb and finger of each hand, and opening the eyes the intervening beads are counted from each end in threes. And according to the remainder being 1, 2, or 3 in successive countings depends the result. Thus —

Manipulation of
Rosary

(1) *If One as a remainder comes after One* as the previous remainder, everything is favourable in life, in friendship, in trade, &c.

Results

(2) *If Two comes after Two* it is bad — "The cloudless sky will be suddenly darkened and there will be loss of wealth. Se Rūm Agro must be done repeatedly and the gods must be worshipped, which are the only preventions."

(3) *If Three comes after Three* it is very good — "Prosperity is at hand in trade and everything."

(4) *If Three comes after One* it is good — "Rice plants will grow on sandy hills, widows will obtain husbands, and poor men will obtain riches."

(5) *If One comes after Two* it is good — "Every wish will be fulfilled and riches will be found, if one travels to a dangerous place one will escape every danger."

(6) *If One comes after Three* it is good — "God's help will always be at hand, therefore worship the gods."

(7) *If Two comes after Three* it is not very good, it is middling — "Legal proceedings will come."

(8) *If Three comes after Two* it is good — "Turquoise fountains will spring out and fertilize the grounds, unexpected food will be obtained, and escape is at hand from any danger."

(9) *If Two comes after One* it is bad — "Contagious disease will come. But if the gods be worshipped and the devils be propitiated, then it will be prevented."

But if you are sick it is somewhat bad For travelling you should first feed people and dogs You will obtain a son and get temporal power Your wishes will ultimately be obtained You have as an enemy a thief

No 2 *The Turquoise Spring* —The dried valley will yield sprigs and plants will become verdant, and timely rain will fall The absent will soon return Do the *dpang bstod* worship of the Enemy God (*sgra lha*) and the worship of your special god (*menhod lha*) It is good for marriage

No 8 *The Conch Chantya* —In the supreme *Oḥ mi* heavens it is good for the lower animals In the three worlds of existence is long life and auspicious time Your desires will be realized Life is good If you are ill whitewash the Chantya and worship in the Temple The omen is somewhat present For merchants the time is rather late, but no serious loss will happen For health it is good

No 9 *The Invalid* —If an actual invalid it is due to the demon of the grand parents Agriculture will be bad Cattle will suffer To prevent this offer the "black" eke of the three heads (*gtor nag mgo sum*) and do Yang kuk or "calling for Luck" For your wishes, business, and credit it is a bad outlook For sickness do "Tse duh" or "Obtaining Long Life" Mend the road and repaint the "Mani" stones Household things and Life are bad For these read the "do mang" (*vide* page 292) also Du Kar and Dok The ancestral devil is to be suppressed by *Sri goon* Avoid conflict with the enemy and new schemes and long journeys

The titles of the other numbers somewhat indicate the nature of their contents, viz —

3 Golden Dorje	11 Golden vase	17 Fiendess with red
4 Painted vase	12 Turquoise Dragon	mouth
5 Turquoise parrot	13 Garuda	18 <i>Agong lung</i> devil
6 Verdant plants	14 Figress	19 Incense
7 Lady carrying	15 Sun and Moon	20 Glorious white
child	16 Enemy with bow	couch
10 White Lion	and arrows	21 The Great King

The above are the forms of dice boards used by the laity and the lower clergy The more respectable lamas use a circular disc with twenty eight divisions in the form of three concentric lotus flowers, each of the petals of the two outer whorls bearing a number which corresponds to a number in the divining manual which is called 'Las byed mtshog ba kuo ldao,"

or "The one who sees all actions." The margin of the disc is surrounded by flames. This more artistic arrangement is shown in PLATE XII. As a sample of this oracle I give here the detail of No. 1 and list of the presiding divinities of the other number.

No. 1, *Bhagavan* (a title of Buddha). "You are of the wise class, or if not, you will get a wise son. Your god needs to be worshipped fully, and what you desire will be realized, and you will obtain long life and freedom from sickness. And if you are a male this blessing will last for nine years. If you are a female then nine monks must be engaged to read the *nyishi* (vide page 292), and four monks must do the *tok-pa*, clapping of hands to drive away the evil spirits; for in the south is a King Demon who is angry with you and your heart is disturbed and your temper bad. On this account do the worship of the King Demon and wear his charm. In your house children will be unsafe, but they will not die. Your valuable goods are likely to go, therefore do the worship of *Nor-thub* or 'the obtaining of wealth'."

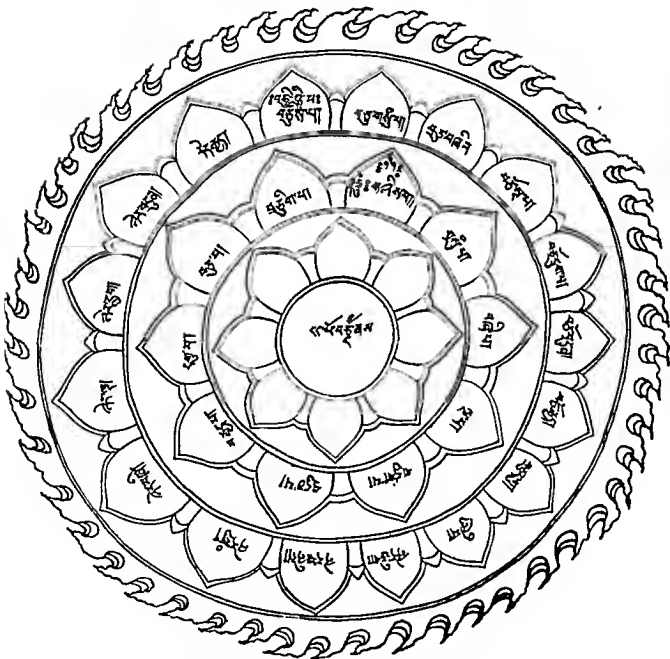
The names of the divinities of the other numbers, which give some indication of the nature of the divination, are:—

2. Cherési.	11. Sirgo Sbāshi.	20. Nad tsak Remati,
3. Ugyen Rimboebhe.	12. Dorje Gyatham.	God of sickness.
4. Dölma.	13. Yuduk Ngoamo.	21. Tsunpa.
5. Chakna Dorjo.	14. Tongngan Lhamo	22. Chhui Lhamo.
6. Yeshe Norbu.	15. Tamehhen Naypo	23. Tuk-zig pa.
7. Chandan.	16. Lungpa Kyathuk	24. Sipi Kukhoi.
8. Indra.	17. Durpag Nag.	25. Damcha Dzena.
9. Manjusri.	18. Garwa Bishu.	26. Dico Dagyak.
10. Dorje leg pa.	19. Gyacha kua.	27. Puraang Ukpu.
		28. Ngūg nag.

The Dico used in divination and fortune telling are of two sorts, viz, (a) ordinary ivory or bone dice marked with black dots from 1 to 6 as in European dice, and (b) a solitary wooden cube, on each of the six sides of which is carved a letter corresponding to a similar letter in the manual.

The ordinary ivory dice are used in a set of three with the *Ilamo Mo* or "The Goddess Divination Manual," which provides for results from 3 to 18. These three dice are usually thrown on the book itself from the bare hand after having been shaken up in the closed palm. More luxurious people have a small wooden bowl from which to throw the dice, and a pad on which

ॐ ॥ ॐ नमो भगवते वासुदेवाय ॥



to throw them. Such dice with pad and bowl are also used in the gambling games called *Sbô-pāra*.¹

The solitary wooden dice is used for divination by the manual of Manjusri (*Jam-dpal*). It contains on its six sides the six letters, compound or otherwise, of Manjusri's spell, viz.—

Wooden dice.

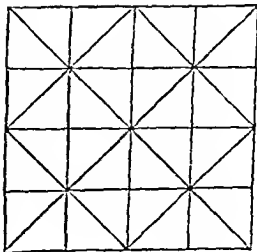
A	RA	PA	TSA	NA	DI
---	----	----	-----	----	----

The wood of this dice should be made of either Manjusri's sacred "bla" tree, or *chandan*, or rose-wood, or if none of these woods are available, then the dice should be made of conch-shell or glass.

In the manual key to this dice the portent of each letter is divided into the following sections, viz.—House, Favours, Life, Medical, Enemy, Visitors, Business, Travel, Lost property, Wealth, Sickness, &c., which cover all the ordinary objects for which the oracle is consulted. As an example I here extract the portents of A:—

"A" is the best of all for great lāmas and for lay officers, and "what you will perform will have a good result. For low people it means a little sadness; therefore worship your favourite god."

¹ Another common game of chance is called "The pushing of the Tiger" (*Stam-kus bo*), and by the Lepchas "The Drawing of the Tiger" (*Sathang Lu*), and by the Paharias (*i.e.* the professing Hindu hillmen) "The handling of the Tiger" (*bagh tsal*). It is played by two persons or by two companies on a board of the figure here shown in the margin. Four pieces of charcoal at the four corners represent four tigers, and 19 grains of Indian corn in rows represent cows or goats. The object of the leader of the tigers is to kill all the cows or goats, while the leader of the cows endeavours to keep the tigers at bay. All the moves are made according to rule.



"*House section.*—All your household will be happy and lucky, and for a time your house will be safe; but where the cattle dwell, there a thief and rogue will perhaps come. To avoid this repeat, or get repeated (by lamas), 10,000 times the spell (gzung) of Arya Marici Phagpa hod zer-cha-ma—(vide page 288)

"*Favours section.*—The favours you wish will be got gradually. To remove the difficulty in the way of getting these repeat, or get repeated, 100,000 times the gzuog of gra-nga, and also of Devi lō gyon-ma "his latter is *Ori! psha tsi par-na-sha va ri sarba dō-la ta-sha-ma na ye* (sing-hū!), and do the *Dug kar* with its contained *bzlog-b-gyur* (clapping of hand-) celebration.

"*Life (Srog)*—This is good. But the *gdōn* demon from the east and south came with a blue and black article you got. To clear away this cloud do, or get done, 100,000 *grib sel* and do the *Nāga* worship and read, or get read, 1,000 times *Sherab-Nyigpo*

"*Medical*—Taking the medicine prescribed for you for a long time secretly you will recover. Also burn a lamp nightly from sunset to sunrise as an offering to the gods.

"*Enemy.*—You will not suffer, as your god is strong and will protect you.

"*Visitors*—probable—They are coming, or oews of their visit will soon be received.

"*Business.*—If you quickly do business it will be profitable—delay will be unprofitable.

"*Travel*—The actual leaving of your house will be difficult, but if you persevere you will travel safely.

"*Lost property*—If you go to the north west you will get the lost property, or news of it"

A peculiar application of the dice is that for determining the successive regions and grades of one's future rebirths. The game of Rebirth. Fifty six or more squares of about 2 inches a side are painted side by side in contrasting colours on a large sheet of cloth, thus giving a chequered area like an ordinary draught or chess board. Each of these squares represents a certain phase of existence in one or other of the six regions of rebirth (vide page 289), and on it is graphically depicted a figure or scene expressive of the particular state of existence in the world of man, or beast, or god, or in hell, etc. Each square bears in its centre the name of its particular form of existence, and it also contains the names of six other possible states of rebirth from this particular existence, the names of each of these grades of rebirth being preceded by one or other of the following six letters.—A, S, R, G, D, Y, which are also borne on the six faces of the wooden cube which forms the solitary dice for this game.

Starting from the world of human existence the dice is thrown, and the letter which turns up determines the region of the next rebirth (*see* the list in next paragraph). Then proceeding from it the dice is again thrown and the turned up letter indicates the next state of rebirth from this new existence, and so on from square to square *ad infinitum*.

For the lāmaic layman there thus appear only six states of rebirth ordinarily possible, viz —

- A *sngags lam* *Agro*, *z e*, the path of the sorcerer
- S *Nyin tshogs lam*
- R *dud Agro* or the "bent goer's," *z e*, the heasts
- G *Bonpo lok chhos*, *z e*, a follower of the Bon or pre lāmaic form of religion in Tibet. It is called *Lol chhos* or "the reverse religion," because much of their ritual is the reverse of the lāmaic form, thus chaityas are circumambulated in the reverse direction, and prayer wheels are turned in the reverse way and the "*om mani*" is repeated backward, and the swastika has its ends turned in the reverse fashion.
- D *Mutegpa*, *z e*, as an Indian heretic
- Y *Sridpai har de*—a ghostly state

The dice accompanying my copy of this board seems to have been loaded so as to show up the letter Y, which gives a ghostly existence, and thus necessitates the performance of many expensive rites to counteract so undesirable a fate.

Extra to the ordinary six states of possible rebirth are the extra ordinary states of rebirth to be obtained by the *grand coup* of turning up the A five times in succession or the S 13 times in succession. The former event means direct rebirth in the paradise of Padma Sambhava and his mythical Buddha *Kuntu zangpo* (Skt *Samanta bhadra*), while the latter event is rebirth immediately into the grander paradise of the coming Buddha *Champa* (Skt *Maitreya*).

Every year has its general character for good or evil foretold in the astrological books, but like most oracular utterances, these prophecies are couched in rather ambiguous terms and as there are four or five versions of these forecasts for each year of the twelve year cycle in addition to a separate set for each year of the sixty year cycle, there is thus considerable latitude allowed for accounting for most phenomena. In 1890, during that great visitation of locusts which swarmed over India and into Sikkim as well, the local lamas were in great glee on finding that the

plague of locusts was down in the lāmaie forecast for that year. I examined the old printed books and found that in one of the more common versions of the twelve-year cycle a plague of *chhaga* was foretold for that year, and *chhaga* is a short form of the word for "locust." And it seemed that it could not come out in the forecast oftener than about once in six to twelve years.

TALISMANS AND AMULET-CHARMS.

Talismans, and especially amulet-charms, are innumerable. There are special sorts for nearly every kind of disease, accident, or misfortune, and the eating of the paper on which a charm has been written is an ordinary form of combatting disease. The letters used in such cases are called *sa-zig* or "Eatable letters," and are magic sentences printed or written on paper in what is called the "Fairy" character—an old form of Devanagari. But in other cases merely the washings of the reflection of the writing in a mirror constitutes the physic. Thus to cure the evil eye as shown by symptoms of mind wandering and demented condition—called "*byad-hgrol*"—it is ordered as follows—Write with Chinese ink on a piece of wood the particular letters, and smear the writing over with myrobalams and saffron as varnish, and every 29 days reflect this inscribed wood in a mirror, and during reflection wash the face of the mirror with beer and collect a cupful of such beer and drink it in nine sips.

Every individual has always one or more of these charms, usually folded up into little cloth covered packets tied around with coloured threads in geometrical pattern and worn around the neck. Others are kept in small metallic cases called "*la o*," fastened to the girdle or sash and others are affixed overhead in the house or tent to ward off lightning, hail, &c, and for cattle special charms are read and sometimes pasted on the walls of the stalls, &c

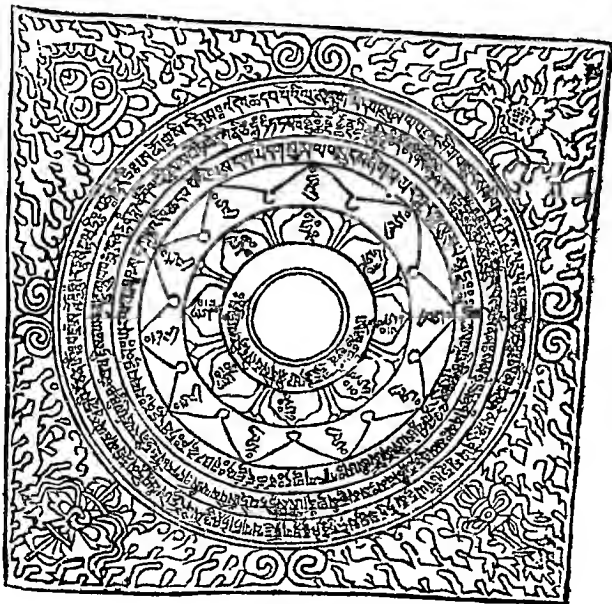
Most of these charms against accident, disease, and ill fortune are in the form shown in PLATE XIII, which is called the bla ma *dgongs khus*, or "The Assembly of the Hearts of the Lamas," as it is believed to contain the essence of the most powerful religious aphorisms. It consists of a series of concentric circles of spells surrounded by flames, and in the four corners are the symbols of (a) a *dorje* or thunderbolt sceptre, (b) the precious trid jewel, (c) a lotus flower, and (d) a flaming dagger with a *dorje* hilt. And in the interior is an eight-petalled lotus flower, each petal bearing mystic syllables, and in its centre is a circular space of about an inch in diameter, in which is

Talismans as curative medicine.

Amulets

General form of Charm

THE GENERAL CHARM PRINT
ENTITLED "THE ASSEMBLY OF LAMA'S HEARTS".



placed the especial mystic charm in the form of one or more letters in the Old Indian character of the 4th or 5th century A.D., inscribed in a cabalistic manner with special materials, as detailed in the Manual on the subject. The translation of the inscribed nphorisms is here given:—

Of the nature of
Sympathetic Magic.

In the Outmost Circle.—"Guard the Body, Mind and Speech of this charm-holder! *Rakhya, rakhya, kuruye swaha! Angtadyatha! Om muni muni mahamuniye swaha.*" (Here follows "The Buddhist Creed":—)

"OM! Ye dharmā hetu prabhavā
Hctum teshān Tathāgato
Hyatha data teshān chayo nirodha
Evam vādi Mahā Śramaṇa."¹

(Here follows the Dhyāni Buddhas.—) "*Burotsan. Om bajra Akshobha Hung, Ratna Sambhava Hri, Bargudhara Hri, Amoga Siddha Ah!*"

In Second Circle.—"Om! nama Samanta Buddhānam, Wania Samanta Dharmanam, nama Samanta Sangghanam. Om Sitābatrai. Om Bimāla, Om Shadkara, Om Brahyarigar bajra utsikhatsa krawartī Sarbayana manta mūla barna hana dhanamhā. Namkilanibā makriyena keni chatkramtamata sarhan rātsin rātsin dakhinda bhinda tsiri tsiri giri giri mada mada hung hung phat phat."

In Third Circle.—"Guard the Body, Mind and Speech of this charm-holder! *Mama rakya rakhya kuruye swahā* (Here follow the letters of the alphabet:—) *Ang, a, ā, i, ī, u, ū. ri, rī, li, lī, e, ai, o, au, ang, a, ka, kh, g, gh, ng, ts, tsh, ds, dsā, ny, ta, th, d, dā, na, t, th, d, dh, n, p, ph, b, bh, m, v, i, l, w, sh, sh, s, h, khy!*"

In Fourth Circle—"Hung, Hung," &c.

In Fifth Circle.—"Hri, Hri." &c

In Sixth Circle.—"Om! Ā! Hung! Hri! Guru! Deva! Dakṣiṇ! Sarbasiddhipula Hung! Ā!"

¹ This "Buddhist Creed," which is carved on most of the later Buddhist votive images in India, Hodson translates (J A S No 40, 1835) — "The cause or causes of all sentient existence in the versatile world the Tathagata has explained. The Great Śramaṇa (ie Buddha) hath likewise explained the cause or causes of the cessation of all such existence." This stanza is complete in itself, but a second is occasionally added, namely —

"Sarba papasya akaranam
Kusalasyopasapradam
Swachittam pariyodapanam
Otan Buddhānusāsanam,"

which Csoma deKőros has translated —

"No vice is to be committed,
Every virtue must be perfectly practised,
The mind must be brought under entire subjection
This is the commandment of Buddha"

As most of these specific charms are evidently derived from ancient Indian sources, and are of the nature of Sympathetic Magic, probably dating back to Vedic times, I here give several examples:—

Thus to make the

Charm protective against Bullets and Weapons,

The directions are as these —With the blood of a wounded man draw the annexed monogram (*D'a*) and insert in the vacant space in the centre of the aforesaid print of "The Assembly of the Hearts of the Lamas." The sheet should then be folded and wrapped in a piece of red silk, and, tied with a piece of string, be worn around the neck or an unexposed part of your breast immediately next the skin, and never removed

Charm
wounds against



Charm for Leprosy.—On a piece of paper made from the bark of the poisonous laurel write with a mixture of the blood of the individual and the ulcerous discharge and urine of a leper the monogram (*'caen*) and insert into the centre of the print, and fold up and wear around neck.

Charm for Clawing Animals (i.e., Tiger, Cats, Bear) —On a miniature knife write with a mixture of myrobalsams and musk water the monogram (*'zah*) and tie up in the print, &c (Here the knife seems to represent the animal's claw)

For Dog-bite —With the blood of a leopard write the monogram *Hri* and insert into the print, and fold up and enclose within a piece of leopard skin and wear around neck. (The leopard preys on dogs.)

For Cholera (or "vomiting, purging, and cramps") —With the dung of a black horse and black sulphur and musk water write the monogram (*'za*) and insert in the print and fold up in a piece of snake's skin and wear. (The dung may represent the purging, the black colour the deadly character, and the snake skin the virulence of the disease.)

For Small pox —With the juice of the Som (pine) tree write the monogram (*'ou*), and sprinkle over it some pulverised bone of a man who has died from small pox, and insert, &c

For Domestic Bickering —Write the monogram (*'re*) and insert in the print and fold up and bind with a thread made of the mixed hairs of a dog, goat, and sheep, and enclose in a mouse's skin (This seems to represent union of domestic elements.)

For External Quarrels.—With the blood of a bearded goat write the monogram (*'tami*) and insert in print and wrap in a piece of a horse's skin and enclose in an otter's skin.

For Poison —With blood of a peacock write the monogram (*'gra*) with the moustache of a hare and insert in print and fold up with the feathers of the eagle, and enclose in the stomach of a monkey.

For Slander and Scandal—With earth taken from the travellers' *sarai* (halting place) fire, or if this is not procurable, with some of the menses of a courtesan, write the monogram (?ZOMA) and insert in print and fold up, &c (Travellers' *sarai* fires and courtesans are regarded as especial places of gossip and scandalmongers respectively)

To cleanse from Sin of Perjury—Write the monogram (?SA) and insert in print and fold up with the ear of a hare, the tongue of a hyena, and the ear of a son, and wrap in a piece of the robe of an unhuried corpse, and wear it below the wrist or in the shoe

For Bad Dreams—With the tears or with the urine of a person possessed of second sight write the monogram (ZI) and insert in print and bind up in piece of the wearer's own cloth with one of his own eyelashes, and pass the parcel through the hands of persons of nine different castes

For Bad Omens—With blood of an owl write the monogram (?AMRA) and insert in print along with monkey's hair, and bind in a piece of fox's skin

For Fever—With cold camphor and musk water write the monogram (?LO) and insert, &c

For Cold—With the three hot spices (black pepper, long pepper, and ginger) and water write monogram and insert, &c

For Lightning and Hail—With human menstrual blood write the monogram (?CA or CHA) and insert in print and bind in a piece of the skirt of a widow

For the Nagas—On a piece of birch bark,¹ with a paste of musk and sweet marsh flag and incense, write the monogram (S) and insert in print and bind in a frog's skin and wear (Note here the use of a water plant and frog's skin in relation to the deities of water—the Nagas)

For the Yakshas—On a piece of red silk write the monogram (?TI) and insert in print and wrap up with filings of the five precious things and a small dough image of your enemy, and wear (the Yakshas are associated with wealth and also guardianship)

For Seminal Emissions—With a ruby write the monogram (N) and insert in print, and bind it with a blue and red thread spun by a virgin maid and wear round neck

For Bad Planets—With the ashes of a cremated human body which had died on an unlucky day (e.g., died on a Sunday or a Saturday) made into paste with water, write the monogram and place on a small sheet of copper which has been perforated in nine spots, and wrap up with a small wooden image of a penis and wear (The nine perforations

¹ Birch bark though not used in Tibet was used in ancient India and Persia as a writing material. The rituals of the Magians the most ancient Persians were written on birch bark. See also Q. Curtius VIII § 10 *Ariana Antiqua* pp 60-84 PRINCEP'S *Essays* H. T. and S. Lf. p 153

represent the nine planets of Hindu astronomy. The use of this charm is very common in the Tsang province of Tibet, where the wooden image is worn externally.)

For Theft.—With the blood of a thief or a black dog write the monogram (?LI) and insert in print and wrap inside a mouse skin and tie to a post in the house. (The mouse is a thief, and the charm seems to be on the principle of setting a thief to catch a thief.)

For Foul Smells.—On white silk, with a paste of the six perfumes, write the managram SAM and insert in print and fold up and bind on crown of head. Then the *Jinas* of the ten directions will assist, and the bad smells will disappear and prove innocuous.

For Fire-side Cooking Smells offensive to House Gods.—With the blood of a hybrid bull-calf write the monogram GAV and insert in the print and fold up in a piece of the skin of a hedge-hog.

GARUDA CHARM AGAINST PLAGUE AND OTHER DISEASES.

This charm consists of a monster figure of the Garuda, The King of Birds, with a snake in its mouth, and each of its outstretched plumes bears a text (PLATE XIV). This charm also contains the "Buddhist Creed." The charm inscription runs:—

"Om ! Bhram satirbad namkhamjamram,

Om ! bisakhrilumla kala swaha !

Om ! bisakhrilumihlalaya shachig !

Guard the holder (i.e., the wearer) of this from all the host of diseases, of evil spirits and injuries, including contagious diseases, sore throat, cough, rheumatism, the black 'rgyughg-yel,' 'Abrum-bu, and all kinds of plague of the body, speech, and mind !

Ye dharma hetu prabhara

Hetum teshan Tathagato

Iyatha datta teshantsayo nirodha.

Eram raddi Mahā Sramana

Habatse habatse hum sod

Suru suru hum sod

Sukaryula hum sod

Sati karur hum sod

Kularakhyi hum sod

Merumthuntse hum sod.

Mahakurunhaguru triga gurunam naga shara ramram duldul
nagatsita pha naga chunglunga shag thumamnyogs sos

Guard the holder.

Om ! thamtharati sadunte ducaramghaye swaha !"

GARUDA-CHARM
AGAINST PLAQUES & OTHER DISEASES.



TAMDIN CHARM
AGAINST DISEASE, &c



SCORPION-CHARM
AGAINST INJURY BY DEMONS.



Fig. i.

CHARM AGAINST DOG-BITE.



Another charm for disease is given in PLATE XV, where the fierce demon Tamdin, clad in human and animal skins, bears on his front a disc with concentric circles of spells.

SCORPION CHARM AGAINST INJURY BY DEMONS.

This charm is in the form of a scorpion, whose mouth, tipped by flames, forms the apex of the picture. On its shoulder are seated the especial demons to be protected against—*vide* illustration in PLATE XVI, for details. The inscription runs:—

“*Āyama durur tsa shana zhamaya.*

Hum! Om! Ā! Hung! Ārtsignirtsig!

Namo Bhagawati Hum! Hum! Phat!”

“A guard against all the injuries of ‘rgyalpo,’ ‘drimo’ (a malignant demon specially injuring women), ‘btsan’ (or red demons), ‘sa-dag’ (or earth-demons), *klu* (or *nāga*), including ‘gnyan’ (a plague-causing subordinate of the *naga*).

“Against injury by these preserve!”

And the figures are hemmed in by the mystic syllables:—“*Jsa! Hung! Hung! Bam! Hū!*”

CHARM AGAINST DOG-BITE.

The huge Tibetan mastiffs are let loose at night as watch-dogs, and roaming about in a ferocious state are a source of much alarm to travellers, who therefore carry the following charm against dog-bite. It consists of a picture of a dog fettered and muzzled by a chain, terminated by the mystic and all-powerful *dorje*. See PLATE XVII, fig. 1. And it contains the following inscribed Sanskrit *mantras* and statements:—“The mouth of the blue¹ dog is bound beforehand! *Om-riti sri-ti swahah! Om-riti sri-ti swahah!*” (and this is again written twice along the body of the dog.)

“*Om! badsara ghanana kara kukuratsa sal sal nan marya smugs smugs kukuratsa khaikamtsa le tsa le mun mun sar sar rgyug kha tha mu chhu chhing hekhang ma raya raklha yaklha!* (It is) fixed! fixed!”

CHARM AGAINST EAGLES AND BIRDS OF PREY

Eagles play havoc with the young herds of the pastoral Bhotiyas of the Sikkim uplands and Tibet. For this the people use the charm, *vide* fig. 2 of PLATE XVII, which they tie up near their huts. The central figure is a manacled

¹ Blue is the contemptuous colour in which any offensive dog is to be regarded.

bird, representation of the eagle or other bird of prey; and around it is the following text:—

"A guard against all injuries of the covetous, sky-soaring Monarch Bird. (It is) fixed! fixed! *Om smega smega bhumbhum ngu!*"

CHARM FOR KILLING ONE'S ENEMY.

The full details are here translated:—

"Om! Salutation to the revered Manjñari!"

Charm for killing
one's Enemy. The necessary materials for the killing of one's
enemy are the following:—

1. An axo with three heads, the right of which is bull-headed, the left snake-headed, and the middle one pig-headed.

2. On the middle head a lamp is to be kept.

3. In the pig's mouth an image of a human being made of wheaten flour (a *linga*). The upper part of the body is black and the lower part red. On the side of the upper part of the body draw the figure of the eight great planets, and on the lower part of the body the twenty-eight constellations of stars. Write also the eight *parkha*, the nine mewa, the claws of the *Guruda* in the hands, the wing of the eagles and the snake tail.

4. Hang a bow and an arrow on the left and load him with provisions on the back. Hang an owl's feather on right and a rook's feather on left; stick a piece of the poison tree on the upper part of the body, and surround him with red swords on all sides. Then a red *Rgyangbu* wood on the right, a yellow one on the left, a black one in the middle, and many blue ones on several places.

5. Then sitting in quiet meditation recite the following:—

"*Hung!* This axo with a bull's head on the right will repel all the injuries of the *mgagpas* and *Bonpos*—sorcerers; the snake on the left will repel all the classes of plagues; the pig head in the middle will repel the *sa-dag* and other earth-demons; the *linga* image in the mouth will repel all the evil spirits without remainder, and the lamp on the head will repel the evil spirits of the upper regions. O! the axo will pierce the heart of the angry enemy and also of the hosts of evil spirits!!!

"*Hung!* The axo having its upper body black will repel the hosts of *bdud* demons; the lower part of the body which is red will repel the *mamos*, *she-fiends*, and diseases; the eagle winged part of the body will repel the eight classes of demons; the snake-tailed body will repel the *sa-dag*, *nāga* and the *gnyan* demons; the *Guruda*-clawed hands will repel the hosts of *she-demons*; the arrow on the right will repel all the inauspicious cases, and the bow in the left will repel all

"the hosts of the The u brang demon. O! the axe will cleave the angry enemy and all the hosts of the injuring demons!"

"Hung! the red nam kha on the right will repel all the hosts of tsan, the yellow one on the left will repel the injuries of the Hhyungpo demons, the mdah on the right will repel the injuries of the bdud demons, the khram shung on the back will repel the injuries of mame she demons, and the Hphang on the left the bdud she demons. O! the axe will cleave the angry enemy and all the hosts of the injuring demons!"

"Hung! the owl's feather on the right will repel the eighty unlucky signs, the rook's feather on the left will repel the drowning misery, the stick on the waist will repel the former enemies, the surroundings of swords will overcome the future enemies, and the provisions on the back will expel all desires and lusts

"Hung! O! the axe adorned with the figures of the eight planets will repel the Gzab bdud, the planet demon, and the twenty eight constellations of stars will repel the injuries of the bad stars

"Hung! the axe with the nine mewas repel as follows —(1) The white mewa repel the The u brang demon, (2) the black one repel the Ro bdod demon, (3) the indigo coloured one repel the blackest misery, (4) the green repel the Nagas and the evil spirits, (5) the yellow repel the rgyal po, (6) the white repel the Gongpo, (7) the red repel the Yagdor, (8) the red repel the Gyang gral, and (9) the white repel the Hlag chhad demon. O! the axe will smash the enemies and the hosts of injuring and eating demons

"Hung! Kye! Kyo! the eight parkha which surround the axe repel in this way —The Li dmar riding on a fowl will repel the injuries of mame she demons, the khon tchags riding on a sdig shrul snake will repel the sa bdag, Naga and gNyrn, the Da dhar riding on a fowl will repel the injuries of swords and other cutting tools, the khen rgan riding on a dragon will repel the hosts of rGyalpos, the kham nag riding on a crocodile will repel the hosts of naga, the Gyan ri riding on a bull will repel the injuries of sNgagspa sorcerers, the zin shung riding on an ass will repel the hosts of evil spirits, and the zon rlung riding on a mule will repel all the demons of the cemetery. O! the axe will smash the enemies and the hosts of the injuring and eating demons

"Hung! oh! you tiger and vulture headed of the shing kham (tree region)! I beg you to repel the enemies

"O! you snake and horse headed of the southern me kham (fire-regions)! I beg you to repel the enemies

"O! you bird and monkey headed of the western tchags kham (iron region)! I beg you to repel the enemies

"O! you pig and rat headed of the northern sá khamis (earth region)! I beg you to repel the enemies

"O! you four gshed with the heads of bull, sheep, dog, and dragon! I beg you to repel the enemies

"O! Axo! cleave the heads of the enemies and all the hosts of the injuring evil spirits

"This most powerful axo will split the hardest caves, dry up the mightiest oceans, break down the tallest trees, flatten the powerful iron, knock down the strongest man, kill the biggest cattle, and destroy all the most gigantic evil spirits Now, overtake the injuring evil spirits and the enemies

"This all powerful axo will bring everything to complete extermination and defeat whoever challenges Now, go on to them, destroying whatsoever comes in your way!

"May you cause this dispenser of gifts to be separated from lust, may you not break the true commands of the 'angags lekhhang, or the mantra holder, and the holy orders of the three Holy Ones Separate all injuries of enemies from the dispenser of gifts Let my (yoga or rnal bhyorpa) desires be fulfilled Pray carry out all the works that are here entrusted to you

"O! you three headed one with a black body! now promise that you will comply with the orders

"Upset all the bad dreams and unlucky signs,

" " " 80,000 kinds of evil spirits,

" " " 424 " bad deeds,

" " " 720 " diseases,

" " " 360 " mind distractions,

" " " 8 " untimely deaths

"Let glory come! *Tashi shok!*

"*Sarba mangalam!*"

During the Sikhim expedition of 1888 near Mt Paul on the Tubola ridge, where the final attack of the Tibetans was made, there was found one of the mystic contrivances for the destruction of the enemy. It consisted of an obliquely carved piece of wood, about 14 inches long, like a miniature screw propeller of a steamer, and acted like the tail of a wind mill. It was admittedly a charm for the destruction of the enemy. And on it was written a long, unintelligible Bon Mantra of the kind called *zhang lung* followed by a call for the assistance of the fierce deities Tam din, Vajra panu and the Garuda, and concluding with "*phut! phat!*"—Break! Destroy! It may also be mentioned here that the bodies of all the Tibetans slain in these encounters were found to have one or more charms against wounds,

Other contrivances
for the same

most of them being quite new, and some of the more elaborate ones, which contained in their centre figures of the weapons charmed against, viz, swords, muskets, &c, had cost their wearers as much as twenty-five rupees apiece

And for torturing one's enemy short of death there is the same popular practice as obtains amongst accidentals, namely, of making a little clay image of the enemy and thrusting pins into it

THE "PRAYER-FLAGS"

The most extensively used of all the so called "prayer flags," or *Da cho*,¹ is that for Luck, and called *Lung ta*,² The Luck flag literally "the airy horse," which, Pegasus like, is supposed to carry the luck of the individual through the air in every direction wished for. This practice has something in common with the ancient Hindu rite of "The raising of Indra's Banner" (*Dhwaja*),³ and it seems to be like "the prayer wheel," a mystic perversion of one of the earlier symbols of Buddhist mythology. In the Buddhist scriptures there constantly occurs the metaphor of "turning the Wheel of the Law" with reference to Buddha's preaching, and this figure of speech seems to have suggested to the lamas, who are ever ready to symbolise trifles realistically, their materialistic

invention of the prayer wheel, whereby every individual may "turn the Wheel of the Law" conveniently. In like manner the "Airy Horse of Luck" seems to me to have its origin in the Jewel Horse of the Universal Monarch, such as Buddha was to have been had he cared for worldly grandeur. The Jewel Horse carries its rider, Pegasus like, through the air in whatever direction wished for, and thus it seems to have become associated with the idea of realization of material wishes, and especially wealth and jewels. This horse also forms the *Vahan* or throne support of the mythical Dhyanī Buddha named *Ratna Sambhava*, or "the Jewel born One," who is often represented symbolically by a jewel. And as evidence of this identity we find in many of the *Lung ta* flags that the picture of a jewel takes the place of the horse which is not figured. It is also notable that the mythic people of the northern continent, over whom presides Kuvera, or Vaisravana, the God of Wealth, are "horse faced." The flags are printed not on glazed tough country paper, and are obtainable on purchase from the lamas, but no lama is necessarily needed for the actual planting of the flag and its attendant rites. When the *Lung ta* flag is expended it is said to be *dar ta*

¹ *Das Ichog*

² *Lung ta*

³ And the votive pillars of the earlier Buddhists offered for railings to stupas were called *Dakṣa*

These flags are of four sorts, viz —

I The *Lung ta* proper (see PLATE XVIII¹), which is of almost square form, about 4 to 6 inches long, and contains in the centre the figure of a horse with the mystic jewel *Norbu* on its back. It is hung upon the ridges of two houses and in the vicinity of dwellings. The printed contents of this sort of flag vary somewhat in the order in which the deified lāmas are addressed, some giving the first place to Garu Rinpoehhe, while others give it to Manjusri, but all have the same general form, with the horse bearing the *Norbu* jewel in the centre and in the four corners the names of the tiger, lion, garuda, and dragon. A translation of one of these is here given —

TIGER	<p>"Hail! <i>Wag shucari sum!</i> (i.e., yellow Manjusri's spell) Hail! to the jewel in the lotus! Hung! (i.e., Avalokita's spell)</p>	LION
	<p>Hail! to the holder of the Dorje (or thunderbolt)! Hung! (i.e., Vajrapani's spell)</p>	
	<p>Hail! to Vajra satwa (The Diamond Souled one!)</p>	
	<p>Hail! <i>Amarahni dzuwantiye suahah</i></p>	
	<p>(The above is in Sanskrit. Here follows in Tibetan.)</p>	
	<p>Here! Let the above entire collection (of deities whose spells have been given) prosper (here is inserted the year of birth of the individual), and also prosper—</p>	
	<p>the <i>Body</i> (i.e., to save from sickness), the <i>Speech</i> (i.e., to give victory in disputations), and the <i>Mind</i> (i.e., to obtain all desires),</p>	
GARUDA.	<p>of this year holder (above specified) DRAGON and may Buddha's doctrine prosper!"</p>	

It is to be noted that herein are invoked through their spells

The Defenders Fidei the Rags gum ragaupa or the three great spiritual
of Lamaism protectors (*defensores fidei*) of lāmaism, viz —

1. *Manjusri*, who conveys wisdom
 2. *Avalokita*, who saves from hell and all fears
 3. *Vajrapani*, who saves from accident and all bodily injuries,
- and in addition to the above are given the spells of—
4. *Vajra Satwa*, who purifies the soul from sin, and
 5. *Amityus*, who confers long life

¹ SCHLAGINTWEIT'S figure in addition to being printed in reversed fashion is so mutilated and indistinct that I give another illustration

THE PEGASUS-HORSE OF LUCK
THE LUNG-TA FLAG.





II The second form is called *cho pén*¹ It is of a long, narrow, oblong shape, about 8 to 10 inches in length This sort of *lung ta* is for tying to twigs of trees or to bridges, or to sticks for planting on the tops of hills Its text has generally the same arrangement as form No I, but it wants the horse picture in the centre Its Tibetan portion usually closes with "May the entire collection (of the foregoing deities) prosper the power, airy horse, age and life of this peer bolder, and make them increase like the growing new moon"

Very poor people, who cannot afford the expense of the printed charms, merely write on a short slip of paper the name of the birth year of the individual, and add "May his *lung ta* prosper"

One *Lung ta* for each member of a household must be planted on the 3rd day of every month (lunar) on the top of any hill near at hand, or on the branch of a tree near a spring, or tied to the sides of a bridge, and on affixing the flag a stick of incense is burned And a small quantity of flour, grain, flesh, and beer are offered to the earth-demon (*sa dag*) of the hill top by sprinkling them around, saying "So! So! Take! Take!"

III A more expanded form of the Luck flag is the *Gyal tsén dse mo* or "Victorious banner," which is generally of the same form as No 1, but containing a much larger amount of holy texts, and also usually the eight glorious symbols of which the lotus forms the base of the print It prospers not only Luck in wealth, but also the Life, Body and Power of the individual

IV THE VAST LUCK CHARM (PLATE XIX) — This fourth form of *Lung ta* is named "*glang po stob rgyas*," or "That which makes vast, like the Elephant"² It is pasted to the walls of the houses, or folded up and worn around the neck as a charm for good luck It consists of a cross Dorje in the centre with a Garuda and a Peacock, the jewelled Elephant and the jewelled Horse, each bearing an eight leaved lotus disc on which are inscribed the following Sanskrit and Tibetan texts The other symbols are "the eight glorious Symbols,"¹ already described, *vide* page 329, viz, the umbrella, golden fish, vase of treasure, lotus flower, conch shell, banner of victory, wheel, and the sri 'beu' or cabalistic figure of an intertwined coil of rope

And around the margin is "the Buddhist creed" repeated several times, also the letters of the alphabet, together with the words May "the life, body, power and the 'airy horse' of the holder of this 'charm prosper his body, speech, and wishes, and cause them to

¹ Chod pan or sbyod pan.

|

² *Ükra shu-rtags-rgyas*

"increase like the growing new moon; may he be possessed of all wealth and riches, and be guarded against all kinds of injury"

In the upper left hand disc — "May the life of this charm-holder be raised sublimely (like the flight of the garuda here represented) *Om! sal sal hobana sal sal ye swaha! Om! Om! sarba kata lata sata lata sala ya nata sah wa ye swaha! Om! lili kili mili mili luru luru kuna kuna ye swaha! O! May the life of this charm holder be raised on high!*"

In the upper right hand disc — "May the body of this charm holder be raised sublimely (like the flight of the peacock here represented) *Om! yer yer hobana yer yer ye swaha! Om! sarba Tathagata bhiri bhiri bata bata miri miri mili mili ac bata sarba gata gata shramana sarba gata gata shramana sarba! O! May the body of this charm holder be raised on high!*"

In lower left hand disc — "May the power of this charm holder be raised sublimely (like the precious elephant here represented) *Om! Mer mer hobana mer mer ye swaha! Om sarba dhara dhara bara dhara ghi ha ye swaha! Sarba lili kili na kah kang li sarba bhara bhara sambhara sambhara! O! May the power and wealth of this charm holder be increased and all the injuries be guarded against!*"

In lower right hand circle — "May the 'Airy Horse' of this charm holder be raised sublimely (with the celerity of 'the precious horse' here represented) *Om! lam lam hobana lam lam lam swaha! Om! Sarba lara lara phat! Sarbha dhuru dhuru na phat! Sarba lata lata lata na phat! Sarba lili kili na phat! Sarbha mala mala swaha! O! May the 'Airy Horse' of the charm holder be raised on high and guarded against all injury!*"

In the central disc over the junction of the cross *Dorje* is written — "*Om! neh ya iant juenti ye swaha! O! May this charm-holder be given the undying gift of soul everlasting (as the adamant cross 'Dorje' herein pictured)*"

THE WORSHIP FOR THE PLANTING OF THE LUCK FLAGS

There is a regular form of Lamaic worship for the planting of the Luck flags. And it is advised to be done when ever one feels unhappy and down in luck through injury by the earth demons, &c. It is called "The great statue of Lungta," and is as follows —

First of all make a *manḡala* offering of *Ri rab* (Mt Meru), consisting of three series on a cushion with a sky canopy (*namkha*) of a yellow

colour, above a blue one towards the east, a red one towards the south, a white one towards the west, and a black one towards the north. The canopies are to be fixed in the ends of a perfect square set in the four directions, around which are the twelve year cycle, the nine *gtorma* cakes (*bskos*) representing the nine Mewas, eight lamps representing the eight *parkha*, eight planets, twenty eight constellations of stars, five *gtormas*, five *glud* (small balls of wheaten flour offered to demons as ransom), five arrows with silk streamers (*mdah dar*) of the five different colours, and many more *mdah rgyang hu* and *Aphang*. The above must be arranged by a practical man, and then the ceremony begins with the fingers in the proper attitude of the twelve cycle of years, and recitation of the following in a raised and melodious voice —

"*Kye! Kye!* In the eastern horizon from where the sun rises, there is a region of tigers, hares, and trees. The enemy of the trees is the Iron which is to be found in the western horizon, and where the enemy, the life cutting *bdud* demon, is also to be found. In that place are the demons who injure the life, body, power and the 'Airy Horse'. The devil *bdud* who commands them also lives in the occidental region. He is a white man with the heads of a bird and a monkey, and holds a white hawk on the right and a black demon rod on the left. O' Bird and monkey headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the southern horizon there is a region of horses, snakes and fire. The enemy of the fire is the water, which is to be found in the northern horizon and where the enemy, the life cutting *bdud*, is also to be found. In that place are the demons who injure the life, body, power and the airy horse. The *bdud* who commands them also lives in the northern region, he is a blue man with the heads of a rat and a pig, holding water snare on his right and a demon king on his left. O' Rat and pig headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the occidental horizon there is a region of birds, monkeys and Iron. The enemy of the Iron is the fire which is to be found in the eastern horizon, where also is the enemy, the life cutting *bdud*. In that place are the demons who injure the life, body, power and the airy horse. The *bdud* who commands them also lives in the occidental region. He is a green man with the heads of a tiger and a vulture, holding a purse of disease on his right and left. O' Tiger and vulture headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the northern horizon there is a region of pigs, rats and water. The enemy of the water is fire which is to be

"found in the southern horizon, where is the enemy, the life-cutting *bdüid*. In that place are the demons who injure the life, body, power and the airy horse. The *bdüid* who commands them lives in the northern region; he is a yellow man with hands of solid gold, holding a yellow tapestry (*bä-den*) on his right and a demon's rope on his left. O! Golden-headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the boundary of the south-eastern horizon there is a yellow dragon-headed man; he is the injuring demon, to whom I offer this ransom. O! Dragon-headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the boundary of the south-western horizon there is a yellow sheep-headed woman; she is the injuring demoness to whom I offer this ransom. O! Sheep-headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the boundary of the north-western horizon there is a yellow dog-headed man; he is the injuring demon to whom I offer this ransom. O! Dog-headed demon! Accept this ransom and call back all the injuring demons.

"*Kye! Kye!* In the boundary of the north-eastern horizon there is a yellow bull-headed woman; she is the injuring demoness to whom I offer this ransom. O! Bull-headed demoness! Accept this ransom and call back all the injuring demons!

"O! Upset all the injuring evil spirits!

"O! " " disagreeable demons!

"O! " " demons who injure the life, body, power and the airy horse!

"O! " " wandering demons!

"O! " " ill-luck of bad 'airy-horses'!

"O! " " bad and frightful goblins!

"O! " " unfavourable circumstances!

"O! " " openings of the sky!

"O! " " " " earth!

"O! " " injuries of bad demons!

"O! May we be separated from all kinds of injuries and be favoured with the real gift, which we earnestly seek!"

"May virtue increase!" '*Ge-leg-phet!*'

"GLORY!" '*Tashi!*' '*Swaha!*'"

The magic of lāmaist Astrology is detailed in the following chapter on Demonolatry, as it is always associated with the prescription of demon worship

VI—DEMONOLATRY

Like most mountaineers, the Sikhimites and Tibetans are thorough going demon worshippers. In every nook, path, big tree, rock, spring, waterfall, and lake there lurks a devil, hence there are few persons who will venture out alone after dark. The sky, the ground, the house, the field, the country, have each their special demons, and sickness is always due to malign demoniacal influence.

The body also of each individual is beset by a burden of spirits named the "lgo wa lha," or the personal chief gods," who are in a sense the guardians of his body. Personal demons These are not only worshipped by the laity, but the lamas regularly invoke them in their oblations in the "Ser khyem" and "Ne sal" worship. These personal gods, some of which are of an ancestral nature, are five in number, viz —

- 1 *The Male Ancestral god (Phô lha)* This god sits under the armpits. Worship of him procures long life and preservation from harm.
- 2 *The Mother god (mo lha) or maternal uncle god (zhang lha)* It is said to obtain the latter synonym on account of the custom by which a child, shortly after birth, is taken to the mother's house, which usually is 'the uncle's house'. I doubt, however, this being the true maternal interpretation.¹ The worship of this god secures strength.
- 3 *The Life god (Srog lha),* which resides over the heart. Instead of this god is frequently enumerated the *Nor lha* who sits in the left armpit and whose worship brings wealth.

¹ Zhang lha is usually interpreted maternal uncle god but it may also mean uterine god.

4. *The Birthplace god* (Yul-lha, literally "country-god"), which resides on the crown of the head, and whose worship secures dominion and fame.

5. *The Enemy god* (dgra-lha), pronounced vulgarly "dab-lha," which sits on the right shoulder. In
 The "di-lha" or enemy god. this connection it is notable that no one willingly will allow any object to rest on his right shoulder, for the reason that it injures the "dab-lha," and no friend will familiarly lay his hand on his friend's right shoulder for the same reason.

This latter god, who is figured in "the Wheel of Life," *vide* page 266, is especially worshipped by soldiers, as he defends against the enemy. But he is also worshipped by all the laity once at least during the year for overcoming their individual enemies. Usually the whole village in concert celebrates this worship: the men carrying swords and shields, and they dance and leap about, concluding with a great shout of victory.¹

In addition to these so-called "personal gods" proper are the good and bad spirits already mentioned, in connection with "the Wheel of Life," who sit on the individual's shoulders and prompt him to good and evil deeds respectively, and leave him only on his arrival before the Great Judge of the dead. These are practically identical with the good and evil genius of the Romans—the *Genium Album et Nigrum* of Horace.²

Those demons which are worshipped when the individual is happy and in health are called "the pleasing spirits;" but they also may be worshipped in sickness or other affliction. Each class of spirits or "gods" has a particular season for worship. Thus:—

The Earth gods (sa-gzhi mi-tig-gi-lha) are worshipped in the spring.

The Ancestral gods (sura zhang chhung-gi-lha) are worshipped in the summer season.

The "Three Upper Gods" (stod-sum pañ-lha) in the autumn.

¹ The story of his acquiring from the sea the banner of victory is suggestive of Indra's victorious banner, also procured from the sea.—*Brhat Samhita*, translated by Dr. Kern. *J. Roy. As. Socy* (new series), VI, page 44.

² *Horat.* 2. L. 1st.

The Royal Ancestor of the Sikkim King—the divine *Minyak King* (stong mi-nyang-gi-lha) in the winter.¹

"The Country gods" or *Yul-lha* of Sikkim are, like the analogous Penates of the Romans, innumerable, but the chief two are the mountain-god Kang-chen-dso nga (*Ang. Kanchinjingna*), who is of a mild, inactive disposition, and styled a "Protector of religion," and his subordinate Yab. *ldud*, or "the Black Father Devil." This latter is of an actively malignant disposition, and rides on the south wind. His especial shrine is in the Tista valley near Sivok, where he is worshipped with bloody sacrifice. His respectful name as given by Lhatsun Chhembo, who composed for both him and Kang-chen-dso nga special manuals of service, is "ma-mgon tcham-lhas." And for him is prescribed actual sacrifice of life: a black ox is to be killed, and the entrails, brain, heart, &c., of it are ordered to be set upon the skinned hide, while the flesh is consumed by the votaries. For very poor people the sacrifice of a cock, as with the ancient Greeks to the destructive Nox and his counterpart Erebus, is considered sufficient.² The offering of the sacrifice is in the nature of a bargain, and is indeed actually termed such, viz. "ngo-len," the demon being asked to accept the offering of flesh, &c., and in return for this gift not to trouble the donors.

In Kang-chen-dso-nga's worship also flesh meat needs to be given. And although the flesh of cows and other cattle is now offered on such occasions, there is a tradition that formerly human flesh was offered. And the most acceptable flesh was the human flesh of "the infidel destroyers of the religion." Kang-chen-dso-nga was never the tutor of Sakya Muni, as has been alleged—he is only a *zhi dak* demon. Kang-chen-dso-nga's personality has already been referred to.³ One of his titles is "Head Tiger," as each of the five peaks is believed to be crowned by an animal—the highest peak by a tiger, and the other peaks by a lion, elephant, horse, and a *garuda*—a bird like the fabled "roc."

In every village there is a recognized *zhi dak*,⁴ or "Foundation-owner demon," who is ordinarily either a "black devil" (*ldud*), a

¹ The Sikkim King is descended from the *Minyak* dynasty of Kham in Eastern Tibet—a dynasty which once held sway over Western China and regarded as semi-divine by the Tibetans. It is said to have been founded by a son of the wronged tsun, the Tibetan King who was associated with Padma Sambhava in the foundation of Lamaism.

² Most Sikkimites before sowing a field sacrifice a cock to the demons.

³ *Ibid* page 263

⁴ *Ibid* also page 312

⁵ *gzhi bdag*, literally "foundation owner."

red devil (tsan) or o Nāgo (klu), or some other form as detailed below.¹

The *zhi-dak* demons of the monasteries and temples are always *tsén*

Local gods.

(tsan) or red demons, who usually are the spirits of deceased novices or ill-natured lāmas. And they

The red demons.

are especially worshipped with bloody sacrifice and

red coloured substances:—

“Rowan tree and red threid.

Gars the witches tyne their speid.”

The Pemiongehi *tsén* is named *Da-wa sengze* (zla-ha sengze) or “the Moon Lion.” The Yangong Gumpa *tsén* is named *Lha tsen-pa* or “the Tsén god.” The Darjeeling *tsén* is named *Chho-leg nam-gyal* or “the Victorious good religion.” The shrine of this latter is on Observatory Hill, and it is worshipped under the name of Mahākala by the professing Hindu hillmen with the same bloody rites as the Bhotiyas and Lepchas. For the worship of each of the Monastery or Temple *tséns* there exist special manuals of ritual.

It is to the *zhi-dak* that travellers offer a rag torn from their clothes

The owner demons of ridges and passes.

and tied to a stick on gaining the summit of a hill or pass. While placing this offering on the cairn, which is called “*lap-che*,” the traveller in a meek

voice calls the demon by uttering the mystic “*hi-ku! ki-ki!*,” then he adds “*só-só! só-só!*” which means presentation or “offering.” Then

he exclaims in a loud triumphant strain “*Lhā-gyal-ō! Lhā-gyal-ō!*” “God has won! God has won!”

Exorcising of devils in cases of sickness and misfortune is done

Soothsaying and Necromancy.

by the regular devil-dancers—“*Pā-wo*” and “*Nyā-joima*,” and oracular deliverances are most extensively made by the professional *tha-pa*, of whom

¹ If a man's sins are insufficient to procure rebirth even in the hells, he is reborn as a *zhi dak*—say the Siklum Lamas. The *zhi-dak* may be one or other of the eight classes, viz—

- (1) “*lha*” or “spirits” (all male) of a white colour and a fairly good disposition, but they must suffer many indignities in order to procure a higher rebirth.
- (2) “*klu*,” or Nagas, mostly green in colour and frequenting lakes or springs.
- (3) *gnad-byan*, or “disease givers,” are also red in colour.
- (4) *bdud* (or black devils). All are male and are extremely wicked. They are the spirits of those who opposed in life the true religion. They eat flesh and are not to be appeased without a pig—the most luscious morsel to a hillman's palate. Their wives are called *bdud mo*.
- (5) “*tsau*,” or red demons (all male). They are usually the spirits of deceased novices, and are therefore especially associated with Gompas.
- (6) “*rgyal po*,” or “Victors,” are white in colour, and are spirits of kings and deceased lamas who fail to reach Nirvana.
- (7) “*ma-mo*” are all female, and black in colour. It includes *Mat sor rgyal ma*, called also *Makarāni*, or “the Great Queen,” the disease producing form of the Hindu Durgā.
- (8) “*gzah*” or “planets”—Rahula, &c.

² This exclamation *gsol-gsol* may also mean “worship” or “entreaty.”

I have not space to speak here. I can only give here a few of the more conspicuous instances of orthodox lāmaic devil-worship.

The portending machinations of most of the devils are only to be foreseen, discerned, and counteracted by the lāmas, who especially lay themselves out for this sort of work and provide certain remedies for the pacification or coercion of the demons of the air, the earth, the locality, house, the death-demon, &c.

Indeed, the lāmas are the prescribers of most of the demon-worship, and derive their chief means of livelihood from their conduct of this demon-worship, rendered on account of, and at the expense of, the laity, who offer it on the especial recommendation of the lāmas themselves. A few of the most intelligent of the lāmas become *Tsi-pa*¹ lāmas or astrologers. And all the laity have been led to understand that it is absolutely necessary for each individual to have recourse to the *Tsi-pa* lāma on each of the three great epochs of life, viz. birth, marriage, and death; and also at the beginning of each year to have a forecast of the year's ill-fortune and its remedies drawn out for them.² The astrologer-lāmas therefore have a constant stream of persons flocking to them for prescriptions as to what deities and demons require appeasing and the remedies necessary to neutralize these portending evils.

The nature of these prescriptions of worship will best be illustrated by a concrete example. But to render this intelligible it is necessary to refer, first of all, to the chronological nomenclature current in Sikkim and Tibet.

The Tibetan system of reckoning time is by the twelve-year and sixty-year cycles of Jupiter. The twelve-year cycle is used for short periods, and the particular year, as in the Chinese style, bears the name of one or other of the following twelve animals:—

1. Mouse.	5. Dragon.	9. Monkey.
2. Ox.	6. Serpent.	10. Bird.
3. Tiger.	7. Horse.	11. Dog.
4. Hare.	8. Sheep.	12. Hog.

And in the case of the sixty-year cycle these animals are combined with the five elements, viz.—1. Wood (*shung*), 2. Fire (*me*), 3. Earth (*sa*), 4. Iron (*chak*), and 5. Water (*chhu*); and each element is given

¹ *tis pa*—the *Chabu* of *Hooker's Himalayan Journals*.

² The horoscope for birth is named *skyes rtus*, that for the whole life is *tshe rab las rtus*. The annual horoscope is *shag-rtus*, that for marriage is *pag rtus*, and for death *gshun rtus*.

a pair of animals, the first being considered a male and the second a female. I append as a footnote¹ a detailed list of the years of the current cycle as an illustration and for reference in regard to the horoscopes which I will translate presently.

It is by giving a realistic meaning to these several animals and elements, after which the years are named, that the lama astrologers arrive at their endless variety of combinations of attraction and

The conflict of the animals. repulsion in regard to their casting of horoscopes and their prescriptions of the requisite worship and offerings necessary to counteract

¹ THE TIBETAN CHRONOLOGICAL TABLE here given differs from that of Schlagintweit (*op. cit.*, p. 252) in making the initial year of the current sixty-year cycle, viz., the fifteenth *Rabjung*, coincide with the year 1867 A.D., as this is alleged by the learned Tsapa Lama of Darjeeling to be the true epoch, and not the year 1896 as given by Schlagintweit.

YEAR A.D.	TIBETAN ERA.			YEAR A.D.	TIBETAN ERA.		
	Cycle No.	Cyclical year.	Year name.		Cycle No.	Cyclical year.	Year-name.
1858	XIV	52	Earth-Horse.	1890	XV	24	Iron-Tiger.
1859	"	53	" -Sheep.	1891	"	25	" -Hare.
1860	"	54	Iron-Ape.	1892	"	26	Water-Dragon.
1861	"	55	" -Bird.	1893	"	27	" -Serpent.
1862	"	56	Water-Dog.	1894	"	28	Wood Horse.
1863	"	57	" -Hog.	1895	"	29	" -Sheep.
1864	"	58	Wood-Mouse.	1896	"	30	Fire Ape.
1865	"	59	" -Ox.	1897	"	31	" -Bird.
1866	"	60	Fire Tiger.	1898	"	32	Earth-Dog.
1867	XV	1	" -Hare.	1899	"	33	" -Hog.
1868	"	2	Earth-Dragon.	1900	"	34	Iron-Mouse.
1869	"	3	" -Serpent.	1901	"	35	" -Ox.
1870	"	4	Iron-Horse.	1902	"	36	Water-Tiger.
1871	"	5	" -Sheep.	1903	"	37	" -Hare.
1872	"	6	Water-Ape.	1904	"	38	Wood-Dragon.
1873	"	7	" -Bird.	1905	"	39	" -Serpent.
1874	"	8	Wood-Dog.	1906	"	40	Fire-Horse.
1875	"	9	" -Hog.	1907	"	41	" -Sheep.
1876	"	10	Fire-Mouse.	1908	"	42	Earth-Ape.
1877	"	11	" -Ox.	1909	"	43	" -Bird.
1878	"	12	Earth-Tiger.	1910	"	44	Iron-Dog.
1879	"	13	" -Hare.	1911	"	45	" -Hog.
1880	"	14	Iron-Dragon.	1912	"	46	Water-Mouse.
1881	"	15	" -Serpent.	1913	"	47	" -Ox.
1882	"	16	Water-Horse.	1914	"	48	Wood-Tiger.
1883	"	17	" -Sheep.	1915	"	49	" -Hare.
1884	"	18	Wood-Ape.	1916	"	50	Fire-Dragon.
1885	"	19	" -Bird.	1917	"	51	" -Serpent.
1886	"	20	Fire-Dog.	1918	"	52	Earth-Horse.
1887	"	21	" -Hog.	1919	"	53	" -Sheep.
1888	"	22	Earth-Mouse.	1920	"	54	Iron-Ape.
1889	"	23	" -Ox.	1921	"	55	" -Bird.

the evils thus brought to light. The animals are more or less antagonistic to each other, and their most unlucky combinations are as follows —

Mouse and Horse
Ox and Sheep
Tiger and Monkey
Hare and Bud
Dragon and Dog
Serpent and Hog

But it is with the five elements that the degrees of affinity and antagonism are most fully defined, according to certain more or less obvious interrelations of the elements. The recognised degrees of relationship are (1) *mother* or greatest affection, (2) *son* or neutrality, (3) *friend* or mediocro affection, and (4) *enemy* or repulsion. The relationships of the elements are thus stated to be the following —

MATERIAL —

Wood's	<i>mother</i>	is	Water (for wood cannot grow without water)
Water's	"	is	Iron (for water channels for irrigation cannot be made, and therefore water cannot come, without iron)
Iron's	"	is	Earth (for earth is the matrix in which iron is found)
Earth's	"	is	Fire (for earth is the ash product of fire)
Fire's	"	is	Wood [for without wood (carbon) fire is not]

FILIAL —

Wood's	<i>son</i>	is	Fire	} This is merely a reverse way of presenting the above details
Fire's	"	is	Earth	
Earth's	"	is	Iron	
Iron's	"	is	Water	
Water's	"	is	Wood	

HOSTILE —

Wood's	<i>enemy</i>	is	Iron (as iron instruments cut down wood)
Iron's	"	is	Fire (as fire melts iron and alters its shape)
Fire's	"	is	Water (as water extinguishes fire)
Water's	"	is	Earth (as earth hems in water)
Earth's	"	is	Wood (as wood grows at the expense of and impoverishes earth)

AMICABLE —

Wood's friend	(benefactor)	is Earth (as it cannot grow without earth)
Water's	" "	is Fire (as it heats water for cooking)
Fire's	" "	is Iron (as it absorbs heat and thus assists the continuance of fire)
Iron's	" "	is Wood (as it supplies the handle to iron weapons and is its non conductor)

Each of the various kinds of horoscopes¹ takes into account the General nature of the horoscope conflict or otherwise of the elemental and astral influences which were in authority at the time of the person's birth, as compared with the existing influences operative at the times consulted. The ordinary horoscope is usually arranged under the following six heads, viz —

- 1 The year of birth of the individual in its auspicious or inauspicious hearings
- 2 His *Parl ha* (in Chinese "*pah kwah*"), one or other of the eight celestial figures
- 3 His *Log men* or "Reversed calculation" of age. This is evidently introduced in order to afford a further variety of conflicts—see note, page 363
- 4 "The Seizing Rope of the Sky"—This seems to refer to a popular iden of ultimate ascent to the celestial regions by means of an invisible rope
- 5 The Earth dagger—This is an invisible dagger, and is for the individual the emblem of stability and safety so long as it is reported to be fixed firmly in the earth
- 6 The *Wewa* or "blots"—One or other of the nine geomantic figures, evidently of Chinese origin

And each of these several heads is separately considered in detail with reference to its conflicts in regard to—

- (a) the life or "*srog*"—pronounced *sok*,
- (b) the body or *lus*,
- (c) the power or capability, "*dhang thang*"—pronounced "*trung thang*,"
- (d) the luck ("wind horse") or "*rlung rta*"—pronounced *lungta*,
- (e) the intelligence or *bla*

¹ The horoscope for birth is named *skyes rts* & that for the whole life & the *reba las rts* & The annual horoscope is *shas rts* & that for marriage is *rog rts* and for death *gshin rts* &

The particular Parkha and Mewa for the several times are found by reference to the almanac; but the other details are elicited by divers calculations made upon the astrologer's board, and in consultation with the various manuals on the subject.

The astrologer's board consists of a large napkin on which are drawn squares and the other necessary geomantic figures, all in a definite and convenient relation to each other. This napkin is spread on a table, and the calculations are made with coloured buttons as counters which are kept in a bag—the several elements having each a recognized colour: thus wood is *green*, fire is *red*, earth is *yellow*, iron is *white*, and water is *blue*. These counters are placed on the coloured squares as in a chess board, and are moved according to rule, either transversely from right to left or *vice versa*, or longitudinally over the requisite number of squares; and in addition are kept handy a heap of numerous small white and black counters to register the total results. In the top row of the board are the 60 squares of the 60-year cycle, all named and in the proper colour of their elements. And the succeeding rows of squares are those of the sok, lûs, wang-thang, lungtn, and bla series, each with its appropriate succession of coloured elements. The other divisions relate to the Parkhas and Mewas.

The calculations are made according to rule backwards or forwards a certain number of years in the row of the 60-year cycle squares, and the secondary results come out of the vertical columns of the sok, lûs, &c., series according to the conflict of their respective elements as therein found; the results being noted by white or black seeds or buttons, which have the following values:—

The seven recognized degrees of affinity or repulsion are expressed in the astrological accounts by the following signs of circles and crosses, and during the calculation the circles are represented by white buttons and the crosses by black buttons or seeds:—

When the conflict of the elements comes out—	Mother, i.e. the best degree	=	ooo
Ditto	ditto	Friend i.e. the better ..	= oo
Ditto	ditto	{ Water + Water } i.e. a harmless mix-	
Ditto	ditto	{ Earth + Earth } ..	= o
Ditto	ditto	Son, i.e. neutral	= ox
Ditto	ditto	{ Wood + Wood } i.e. unmixability	
Ditto	ditto	{ Fire + Fire } ..	= x
Ditto	ditto	{ Iron + Iron } ..	= xx
Ditto	ditto	Enemy, i.e. worse	= xxx
Ditto	ditto	deadly hate, i.e. worst	= xxx

For example, water meeting iron, i.e., its "mother," is the very best and $\therefore = ooo$, and the same would be true of fire meeting wood. But

wood meeting earth would = "*friend*," and therefore = 00; but should earth meet wood, then it would be "*enemy*," and therefore = $\times \times$; and water meeting wood = "*neutrality*" or 0 \times . While fire meeting water = "*deadly hate*," and therefore = $\times \times \times$. Then the average of the total is taken as the average result of the conflict. And the several remedies necessary to avoid each and all of the calamities thus foretold are specified categorically in the astrologer's books.

With this explanation I now give here a sample copy of the prescription for worship on account of One Year's ill luck. An Annual Horoscope. prescription of worship, demoniacal and otherwise, for one family for one year's ill-luck, in which the prescribed worship is italicised. I have added in foot-notes some further explanations which may be consulted by those interested in knowing in more detail the methods by which the lama-astrologer makes his calculations.

*"The MISFORTUNE ACCOUNT of the Family of _____ for
The EARTH-MOUSE YEAR (i.e., 1888 A.D.)*

*Salutation to Manju Sri!**

A.—FOR THE FATHER OF THE FAMILY.

I.—According to the BIRTH CONFLICT—

This male, aged 26 years, being born in the Water-Hog year, that year conflicts with the Earth-Mouse year (the present year) as follows:—

<i>srok</i> or life	= 0,	or <i>good</i> . ²
<i>lus</i> or body	= 00,	or <i>better</i> . ³
<i>wang thang</i> or power	= $\times \times$,	or <i>worse</i> .
<i>lung ta</i> or wind horse	= 000,	or <i>best</i> .
<i>la</i> or intelligence	= \times ,	or <i>bad</i> .

* The Bodhist Manjusri is the presiding divinity of the astrologers, and he is always invoked at the head of astrologic prescriptions.

² The year of his birth being the Water Hog gives, according to the astrologic table, Water as the *srok* for that year, and the present year being the Earth-Mouse year its *srok* according to the table, is also Water. Therefore Water meeting Water = 0, i.e., "*good*."

³ The *lus* of these two years are found by the table to give the elements respectively of Water and Fire. Therefore Water meeting its friend Fire = 00 or "*better*," i.e., good of the second degree.

- "1. As modified by 'Parkha.'—His *Parkha* for the year is *Khon*, which gives the Earth-Sheep year and the following conflict.

life = worso.
body = better.
power = worso than had.
wind-horso = had.
intelligence = worso.

2. As modified by 'Reversed Age Calculation.'—This gives a 'good' result,¹ therefore = 0.
3. As modified by 'The Seizing-Rope of the Sky.'—This gives a 'good' result,² therefore = 0. [If it were had, 'Nam-oo' is prescribed 'to close the door of the sky' (spirits).]³
4. As modified by 'The Earth dagger.'—This gives a medium average. [If it were had would have to do 'Sā-gó' or closure of the door of the earth (spirits).]⁴

The Summary of the year's conflict as to birth together with its prescribed remedies are therefore:—

'Life' has black in excess; therefore, to procure long life have read very much the 'Tshe-dó' and *Tshe zung* or *The Sutra and Dharanis for Long Life*.

'Body' has white in excess; therefore the body will be free from sickness (i.e., only as regards this one head of calculation).

¹ This *Log men* or "Reversed + downwards" is a more abstruse calculation according to the saying—

"skyes-pe pa-yi stag thog nas lo grang thar,

"bnd-med me yi spral-thog nas lo grang gyen "

For males—the sons of elements—begin from *Tiger* and count age downwards

For females—the mothers—begin from *Ape* and count age upwards

Thus the birth year of this individual being Water-Hog, and he being a male, and the son of Water being Wood, gives us for his *Log men* the Wood Tiger year (which = 1854 A.D.) And as he is a male, on counting downwards from the Wood Tiger the number of years of his age (i.e. 26), we get the year Earth-Hare (i.e. 1879 A.D.) And according to the *Log-men Manual*, the Earth-Hare year is "Abyor po," or *Riches*, which is given the value of "good," i.e. = 0.

² This is calculated on the *erog* of the *Log men* year, minus five years. In this case we have seen the *Log men* year is the Earth-Hare year. Counting back to the fifth year gives the Wood-Hog, which has as its *erog* the element water, and the *erog* of the present 1888 A.D. year, viz., Earth-Monsee, being also Water, therefore = 0 or good for the "sky-seizing Rope."

³ Vide page 373.

⁴ Vide page 371.

“‘Power’ has black in excess, therefore food will be scanty therefore crops will suffer, and cattle will die or be lost

For this—

- (a) have read very much ‘Yang gug’ or the *Lucl Bestowing* and ‘Nor zang’ (the *Best Wealth*),
- (b) offer *Torma* or holy food,
- (c) also give food and sweets to monks and children

‘Luck’ has black in excess, therefore be careful not to provoke a law suit or go on a long journey

For this—

- (a) do ‘Du lar’ 100 times,
- (b) plant as many ‘Lung ta’ flags¹ as years of your age,
- (c) offer in the temple 13 lamps with incense, &c.,
- (d) have read the ‘mDo-mang’ very much,
- (e) make an image of yourself (of cooked barley or rice) and throw it towards your enemy,
- (f) also make an earthen chaitya

‘Intelligence’ has black in excess, therefore have read the ‘La gul’ or worship for recalling the intelligence

II—According to PARKHA—

His parkha for the year being ‘Phon,’ he cannot during the year excavate earth or remove stones. The Nāgas and the Earth owning demons are opposed to him. He is especially liable to the diseases of stiffened joints and skin disorders. In the second month he is especially subject to danger. The N and E and S directions are bad for him, he must not go there. For removing these evils (a) have read the ‘Gyétong ba’ and (b) do the worship of ‘Gya zhi tong’ [= ‘The 400,’ i.e., 100 *torma* or holy cakes, 100 lamps and 100 rice and 100 water offerings] and (c) offer a lamp daily in worship.

III—According to MEWA—

His mewa is *Dun mar* (= the 7 reds), therefore the Tsen and Gyalpo demons give trouble. Dreams will be bad. The gods are

"displeased. Head, Liver, and Heart will give pain, and Boils will ensue. To prevent these evils—

- (a) make a 'Tsen mdo' and a 'Gyal mdo' (This is somewhat like the Sā-gō,¹ but without the Kan's head);
- (b) The favourite gods and guardians (srung-ma) of individual: Do their worship energetically; and
- (c) ransom a sheep from the butchers.

B.—FOR THE WIFE.

I.—According to BIRTH CONFLICT—

This female born in Iron-Monkey year (i.e., 29 years ago). That year compared with the Earth-Mouse year (i.e., 1888 A.D.) gives:—

sok	= 0 X
lū	= 0 X
wang-thang	= 0 0 0
lungta	= X
lā	= 0 X

1. As modified by her Parkha, which is Li—

sok	= X X
lu	= 0 0
wang-thang	= X X
lungta	= 0
lā	= X X

2. As modified by 'Reversed Age Calculation' = X
3. As modified by 'The Sky-rope' = 0 X
4. As modified by 'The Earth dagger' = 0 0 0

The Total of the year's conflict is therefore:—

Sok and *Lu* are bad like No. 1, and must be treated accordingly in addition to No. 1.

Lus and *Wang-thang* are good.

Lungta is neutral, therefore the good people will be kind to you; and the bad people will trouble; therefore it is necessary to do very much 'Mikha ta dok,' literally to drive away scandal (literally = men's mouth)

The Sky-seizing Rope is interrupted (i.e. cut); therefore—

- (1) do very much 'ta-gyed,' and 'ser-khyem' (or oblation of wine to the gods);
- (2) prepare a 'nam-gō' to close breach in the sky connection.

"The conjunction of her year (Monkey with Mouse) is not good, therefore she cannot journey far. And if she does any business she will suffer, therefore *have read 'Tush tsu pa.'*"

II—According to PARKHA—

The Parkha being Li, she must not try to build or repair a house or allow any marriage in her house or spill any water on the hearth. The devil spirit of a dead person is offended with her. Headache and eyacho will occur, therefore—

- (a) do not look at fresh flesh meat or blood,
- (b) in the 8th month will be especially bad,
- (c) must not go W. or N.W.,
- (d) *have read the 'Do mang' and 'Gye tong';*
- (e) be careful not to provoke quarrels

III—According to MEWA—

Her Mowa is 'some thing,' therefore will occur sudden domestic quarrels of great seriousness, lying reports of infidelity, also grief among relatives, and dropsy. To prevent these do—

- (a) *Gya zhi* (1 c, 100 lamps, 100 rice, 100 water, and 100 torma)
- (b) *Lu tor*, or offering of cake to the Nagas and *Dug har* (= white umbrella god with 1,000 beads)
- (c) *Also ransom a goat*

C—FOR THE DAUGHTER, AGED 7

I—According to BIRTH CONFLICT—

This female, born in the Water Horse year, 7 years ago. That year conflicted with the Earth Mouse year as follows —

sok	= x x
lu	= o x
wang thang	= x x
lungta	= o o
lā	= x x

1 As modified by her 'Parkha,' which is zin Its—

sok	= o o o
lu	= o o o
wang thang	= o x
lungta	= x x
lā	= o o o

2 As modified by her 'Reversed Age Calculation' = o

3 As per 'Skj rope' = o x

4 As per 'The Earth dagger' = o x

"The Total of the year's conflict therefore is—

Sok, Lā, Lü, and Lung-ta are good of 2nd degree, *Wang-thang* is bad; therefore do as for her father No. 1, above noted.

'Sky-seizing Rope' and 'Earth-dagger' are neutral. For evil Sky-seizing Rope, have read the Sutra 'Nam-mkha-i snying-poi mdo.'

And for Earth-dagger have read 'Sa-yi snying-po-i mdo,' and repeat as frequently as years of age, i.e., 7 times.

The conjunction of her birth year, the Horse, with that of the present year, the Mouse, is very bad, as these two are enemies; for this have read *rgya nag sky zlong-gang-mang*.

II.—According to PARKHA—

Her Parkha is *zin*. Be careful not to break a twig or demolish any tree sacred to the Nāgas or other deities (*gyan*), and don't handle a carpenter's tool for the same reason. In 2nd month when buds come out, it is somewhat bad for you, as the Nāgas are then pre-eminent. The West and N.W. directions are bad and have to be avoided. For these evils have read the 'Dö-mang.'

III.—According to MEWA—

Her Mewa is like her father's (No. 1), and therefore do accordingly.

D.—FOR THE SON, AGED 5.

I.—According to BIRTH CONFLICT—

This male (son), born in the Wood-Ape year, 5 years ago. That year compared with the Earth-Mouse year gives—

sok = ○ ×
lū = ○ ○
w. = ○ ○
l. = ×
lā = ○ ×

1. As modified by his 'Parkha,' which is *kham*. Its—

sok = ○ ×
lū = ○
w. = ○ ○ ○
l. = ○ ○ ○
lā = ○ ○ ○

2. As per 'Reversed Age Calculation' = ×
3. As per 'Sky-rope' = ○ ○
4. As per 'Earth-dagger' = × ×

"The Total of the year's conflict therefore is—

Lü, Wang-thang, and Lung-ta are good.

Lä and Sok are neutral or middling.

The Sky-rope is *not* broken, and therefore good.

The Earth-dagger is withdrawn, and therefore bad.

For the latter—

(a) make as many clay Chaityas as possible;

(b) the tormo-cake of the earth goddess (Sa-yi-lha-mo); and

(c) give also tormo-cake to the Lu (Nüga).

II.—According to 'PARKHA'—

His parkha being Lham, don't go to a large river, and to pools and other waters reputed to be the abode of water-spirits. Don't stir or disturb the water. Don't go out at night. Don't eat fish. The tsen kind of Nügas are ill disposed to you. These spirits are especially malevolent to you in the 6th month; therefore be careful. Don't go in a S.W. and N.E. direction. Have read (1) *klu hbum* and (2) *Ser-hol dampa hdon*.

III.—According to MEWA—

This Mewa is *ku-mar* (or 'the red 9'). The Mamo and Tsa are ill disposed to you.

For these two—

(a) make 'de-gnyis *lyi mdoz glong*,' which is like the *Sa-gó* and 'Sky-door' with threads and masts, and

(b) have read well 'gser-hol *gyang shyab*.'

General Note on the Grand Average of the above.

The Mewa is excessively red. It thus betokens shedding of blood by accident.

Therefore must make 'Tsan mdoz' } Are like the 'Sa-gó' mast.
and 'Mamo bloody mdoz.'

And have read as much as possible—(1) *stobs po-chhe-i-gzungs*, (2) *gzal-i yum*, (3) *nor-rgyun-ma-i gzungs gang-mang sgrogs*."

The above is a fair sample of a prescription of worship to be done

The enormous
amount of lamate
worship prescribed.

by one family on account of the current year's demoniacal influences. In addition to the worship therein prescribed there also needs to be done the special worship for each individual according to his or her own life's horoscope as taken at birth; and in the case of husband and wife, their additional burden of new worship which

accrued to their life horoscope on marriage, due to the new set of conflicts introduced by the conjunction of their respective years and their noxious influences. And the actual occurrence of sickness, notwithstanding the execution of all this costly worship, necessitates the further employment of lāmas, and the recourse by the more wealthy to a devil-dancer or to a special additional horoscope by the *Tsi-pa* lāma. So that one family alone is prescribed a sufficient number of sacerdotal tasks to engage a couple of lāmas fairly fully for several months of the year. To get through the prescribed reading of the several bulky scriptures within a reasonable time, it is the practice to call in several lāmas, and each at the same time reads a different book for the benefit of the lay individual concerned.

THE HOUSE DEMON.

His appearance is best shown by his picture given in PLATE XX.

He is called the "Nang-lha,"¹ or Inside God, and is of the nature

The house demon. of a Sa-dag or "Earth-owaer demon." And as he is of a roving disposition, occupying during the several seasons quite different parts of the house, his presence is a constant source of anxiety to the householders, as no objects can be deposited in the place where he has taken up his position for the time being; nor can it be even swept or disturbed in any way without incurring his deadly wrath. It is somewhat satisfactory, however, that all the house-gods of the country regulate their movements in a definite and known order.

In the 1st and 2nd month he occupies the
His movements. centre of the house, and is then called "Khyim-lha-gel-thung."

In the 3rd and 4th month stands in the doorway, and is called
"Sgo-lha-rta-gyag," "the door-God of the horse and yak."

" 5th " stands under the eaves, and is called
"yngas-pa."

" 6th " stands at the south-west corner of the house.

" 7th and 8th " stands under the eaves.

" 9th and 10th " stands in the portable fire-tripod or grate.

" 11th and 12th " stands at the kitchen fireside, where a place is reserved for him. He is then called the "thab-lha" or "Kitchen God."

¹ In Chinese he is said to be named "Zug-je." The "House God" of the Hindus appears to be a totally different personage—vide *The Brāhṃa Saṃhita*, lxx, translated by Dr Kern in *Jour. Royal As. Soc.*, New series, VI, page 279.

His movements thus bear a certain relation to the season, as he is outside in the hottest weather and at the fire in the coldest.

Formerly his movements were somewhat different. According to the ancient tradition he used to circulate much more extensively and frequently as follows:—

Old fashion			he dwelt on the roof for the first half of the month and for latter half on the floor. To repair the roof at such a time means the death of the head of the family.
In 1st month			
In 2nd	"	"	at top of stairway. The stair during this month cannot be mended, otherwise one of the family will die.
In 3rd	"	"	in the granary. Cannot make any alterations there during this month, otherwise all the grain will be bewitched and spoiled.
In 4th	"	"	on the doorway. Then cannot mend doorway, otherwise that member of the family absent on a journey will die.
In 5th	"	"	in the hand corn-mill and the water-mill. Then cannot mend these, otherwise all luck will depart
In 6th	"	"	in any foxes' or rats' holes near the house. Then cannot interfere with these holes, otherwise a child will die.
In 7th	"	"	on roof. Then cannot repair, otherwise the husband will die.
In 8th	"	"	in the wall foundation. Then cannot repair, otherwise a child will die.
In 9th	"	"	up the chimney. Then must not repair, otherwise house will be transferred to a new owner.
In 10th	"	"	in the beams or standard posts. Then cannot repair, otherwise the house will collapse.
In 11th	"	"	underneath fire-place. Then cannot repair, otherwise the housewife will die of hiccup or vomiting
In 12th	"	"	in the stable. Then cannot repair or disturb it, otherwise the cattle will die or be lost.

The other precautions in regard to his presence and the penalties for disturbing him are as follows —In the 1st and 2nd month when the god is in the middle of the house, the fire-grate must not be placed there, but in a corner of the house, and no dead body must be placed there.

His prohibitions indicated

When at the door no bride or bridegroom can come or go, nor any corpse. Should there, however, be no other way of exit by a window or otherwise, and there be urgency in the matter of the passage of a bride, bridegroom, or corpse, then must be made with wheaten flour the images of a horse and a yak, placing on each image respectively some skin and hair of each of these animals. Then tea and beer are also offered to the spirit, who is then invited to sit on these images. Then the door is removed from its hinges and carried outside, and the bride, bridegroom, or corpse is taken out or enters, and the door is again restored to its place.

When at the kitchen fire. No part of the fire place can be removed or mended at that time, and no corpse can go there, nor must any marriage then take place. And should any visitor arrive, he must be screened off from the fire place by a blanket and the "chhōs-mge-kbri" scripture read.

When in the verandah, there is a little trouble; only the outside of the house must not be whitewashed nor repaired or disturbed in any way.

Should it be thought that he has been slightly offended, and in every case as to err on the safe side, it is recommended that the worship of "spaug kong snang-bgyad chbah gtor-bchos," or "the water sacrifice of the 8 Injurers," should be done.

THE DEMONS OF THE EARTH.

The local earth demons are named *Sab dak* or *Sa dak po* (sa bdag po)

Earth demons or "Earth owners" The most malignant are the "gnyan." These infest certain trees and rocks which are always studiously shunned and respected, and usually daubed with paint in adoration. The earth demons are very numerous, but they are all under the authority of "Old mother *Khorma*." She rides upon a ram, and is dressed in golden yellow robes, and her personal attendant is "sa-thel ngag po." In her hand she holds a golden noose, and her face contains 80 wrinkles.

The ceremony of *Sa go*, so frequently referred to in the lāmaie prescriptions, is addressed to her. It literally means "the closing of the open doors of the earth."

to the earth spirits, and it is very similar to the worship of the *Lares* by the Romans.

In this rite is prepared the magical emblem consisting of an elaborate arrangement of masts and strings and a variety of mystic objects, most prominent among which is a ram's skull with attached horns, which is directed downwards towards the earth.

Inside the ram's skull is put some gold leaf, silver, turquoise, and portions of every precious object available, as well as portions of dry eatables, rice, wheat, pulses, &c

On the forehead is painted in ochre colour¹ the mystic celestial (Parbha) sign of Khôn, and on the right jaw the sun, and on the left jaw the moon, and above it is adorned with (1) "namka" masts, i.e. masts to which are attached diamond shaped and square figures made by winding coloured threads in geometric patterns, (2) *tar zab* or pieces of silk rag, and (3) *tong tse* or Chinese pice (Ang "cash") and several wool-knobbed sticks of *phang kha*



Along the base are inserted on separate slips of wood the following images, &c —

- 1 A man's picture (*pho-dong*)
- 2 A woman's do (*mo-dong*) with a spindle in her hand.
- 3 A house do
- 4 A tree do [*tam-shing* (khram shing)]
- 5 Figures of the mystic 8 *Partha* and the 9 *Mewa*

The whole arrangement is now fixed to the outside of the house above the door, the object of these figures of a man, wife, and house is to deceive the demons should they still come in spite of this offering, and to mislead them into the belief that the foregoing pictures are the inmates of the house, so that they may wreak their wrath on these bits of wood and so save the real human occupants

Then when all is ready and fixed, the lama turns to the south-west and chants—

"O' O' *ke / ke /* Through the nine series of earths you are known as "Old Mother Khon ma, the mother of all the Sa dak po You are the "guardian of the earth's doors. The dainty things which you especially desire we herewith offer, *tar zab*, a couch white skull of a ram, on "whose right cheek the sun is shining like burnished gold, and on the "left cheek the moon gleams dimly like a couch shell. The forehead "bears the sign of Khôn, and the whole is adorned with every sort of "silk, wool and colour and precious substances, and it is also given the "spell of Khôn (here the lama breathes upon it) All these good "things are here offered to you, so please close the open doors of the "earth to the family who here has offered you these things, and do not "let your servant Sa thel ngag po and the rest of the earth spirits "do harm to this family. By this offering let all the doors of the earth "be shut. O' O' *ke / ke /* Do not let your servants injure us when "we build a house or repair this one, nor when we are engaged in

¹ The symbolic colour of the earth.

"marriage matters, and let everything happen to this family according to their wishes. Do not be angry with us, but do us the favours we ask.

"Om kharal dok !¹ (hero clap hands)

Om khamrhil dok ! (do. do.)

Benneu swāhā !"

THE DEMONS OF THE SKY.

The local demons of the sky are under the control of the grandfather of the three worlds—Old Father Khen-pa, who is an old man with snow-white hair, dressed in white, and riding on the white dog of the sky, and in his hand he carries a crystal wand. He is the owner of the sky.

The ceremony called *nam-gō*, or "the closing of the doors of the sky," so frequently prescribed by the *tsi-pa* lāmae, is addressed to him. An arrangement of masts, threads, images, &c., exactly similar to that used in the above-noted *sa-gō* ceremony, is constructed, the only difference being that in this case a dog's skull is used (the Dog was especially associated with the analogous Lares worship of the Romans, *vide* foot-note²), and it is directed upwards, pointing to the sky; and the sign of the *parkha* painted on the forehead is that of Khen, and is in blue colour. And the ceremony is the same except in its introduction and in the name of the chief servants:—

"O! O! we turn towards the Western sun, to the celestial mansion where the sky is of turquoise, to the grandfather of the three worlds—Old Khen-pa, the owner of the sky. Pray cause your servant, the white Nam-tel, to work for our benefit, and send the great planet Pempa (Saturn) as a friendly messenger, &c. &c."

PREVENTION FROM INJURY BY THE EIGHT CLASSES (OF DEMONS).

Om-swa-ti ! The means of preventing the injuries of the eight classes (of demons).

¹ The meaning of the "*dok*" is "let all evils be annihilated!"

² "The images of men and women made of wool were hung in the streets, and so many balls made of wool as there were servants in the family, and so many complete images as there were children (*Festus apud Lili Gyr*). The meaning of which custom was this. These feasts were dedicated to the Lares, who were esteemed infernal gods, the people desiring hereby that these gods would be contented with these woolen images and spare the persons represented by them. These Lares sometimes were clothed in the skins of dogs (*Plutarch in Prob*) and were sometimes fashioned in the shape of dogs (*Plautus*), whence that creature was consecrated to them"—*Tooke's Pantheon*, page 230.

First of all prepare offerings of blood, milk, cardled milk, tea,
 The offerings: beer, and clean water, which must be arranged
 properly, and the *mantras* or spells of "The Vast
 Sky like Treasury" or *Om a hung bayra sparnal ham* must be repeated
 Then chant —

"I beg you O! all guardians and evil spirits (of the under noted
 The Prayer "places) to attend to this invitation, viz, the dwellers
 "of the vast extending ocean of the Upper Ngari
 "khorsum (stod mngah ri shor gsum), the Intermediate, Central West
 "ern—tha four divisions of Tibet (bar-dbus gtsang ra bzhi), Amdo
 "Kham and Gango of Eastern Tibet and Bhotan (smad mdo khamis
 "sgang drug),¹ India (the white plain), China (the black plain), Li hai²
 "Mongolia (the yellow plain), Upper and Lower Turkistan, and all the
 "kingdom of this continent (hsamhn gling), the other three great con-
 "tinents and the eight islands (vide Chart of Lamaic Universe, page
 "320), and also the spirits of all retired nooks, deserts, rocky places,
 "caves, cemetery, fire hearths, fortresses, streams, oceans, ponds, foun-
 "tains, forests, roads, empty and uninhabited places, farms and other
 "important places, and also those who always attend the congregation
 "of priests, parties of women, festivals of births, singing parties and
 "the learners of arts, and also all the dwellers from the highest to the
 "lowest regions of hell

"I beg you, O! ye guardians of the different kinds of rgyud, to
 "attend this invitation

"I beg you, O! Pho lha, mo lha, zhang lha, srog lha, and yul lha,
 "to attend this invitation

"I beg you, O! dgra lha of noble and oncient generations, to
 "attend this invitation

"I beg you, O! all ye gods of the white party who give refuge, to
 "attend this invitation

"I beg you, O! all ye demons of the black party who are averse to
 "the true path, to attend this invitation

"I beg you, O! all ye goblins and demons from the highest
 "order to the lowest, counting from *bsan* down to *shin t'dre* (life taking
 "demon), *gson hdre* (the demon eater of living animals), and all the
 "inferior classes of divinities, to attend this invitation, viz, lha
 "(gods), nāga, *bdūd*, *bsan*, yamantaka (*gshin-rje*) mammo, *gzah* (plan-
 "ets), *rgyal po dMn*, the n rang, sa *bdag*, *gnyan*, *srin po* and the
 "injurers of all the regions

¹ i. e. the Lower Dō (or Amdo) Kham and "The 8 x 8 dgrs"—provinces of Eastern Tibet.

² Li yul or Khoten and Pañ yul or Nepal

"O! I give to you all these offerings of red blood, of sweet tea, of clean water, of intoxicating drink, and of white butter I make these offerings to you all Pray accept them

Those who prefer beer, please take beer!

"	"	tea	"	"	tea!
"	"	blood	"	"	blood!
"	"	water	"	"	water!
"	"	milk	"	"	milk!

Pray accept these food offerings and do us no further injury!

Pray do not injure the human beings of the upper regions!

" " lower animals of the lower regions!

" " crops of the fields!

" " moisture of the plants!

" " essence of wealth!

" " good qualities of the kingdom!

" " wealth and riches!

" " good repute and influence!

" " life and soul!

" " breath and prosperity!

O! may we all be possessed of perfect minds!

O! may we all be happy and useful to each other!

O! may we all obtain the highest power of Tathagatas!

O! may we all obtain the sphere of piety, and having obtained it, may all our wishes be fulfilled and reach the supreme end!

Bajra mu! Now I beg you all to depart to your respective dwellings!

"Let Glory come!" "*Tashi shok!*"

"Virtue!" "*dGe o!*"

EXORCISING THE DISEASE PRODUCING DEMONS—THE "SHE"

The demons who produce disease, short of actual death, are called *gshed* (pronounced *she*) These are exorcised by an

The Disease demon is exorcised by threats

elaborate ceremony in which a variety of images and offerings are made And the officiating lama in

voking his tutelary demon thereby assumes apiritually the dread guise of his favourite demon, and orders out the disease demon under threat of being himself eaten up by the awful tutelary demon which now possesses the lama

The directions for this exorcism are the following —

On the five terraces of the magic circle of Rirab (*vide* Mandala or Magic Circle, page 320) make the image of a yellow

The offerings and effigies

frog with a *nam kha* having its belly and face yellow, and on the east, a two headed figure with

heads of a tiger and a vulture, riding on an ass and holding the eight *parkhas*; on the south a two-headed figure with heads of a horse and a sunke, riding on a red horse and holding a lamp; on the west a two-headed figure with heads of a bird and a monkey, holding a sword and riding on a goat; and on the north a two-headed youth with heads of a rat and a pig, riding on a blue pig and holding a water-bag. On the south-east, a dragon-headed woman riding on a *mdsô* (half-breed yak); on the south-west a sheep-headed woman riding on a bull; on the north-west a dog-headed woman riding on a wolf; and on the north-east a bull-headed woman riding on a buffalo. Thirteen *aphang*,¹ *mdah*, *rgyang-hu*, and *nam-kha*. Iron on the east, water on the south, fire on the west, and gold on the north with a *slüd*, literally "ransom" of dough-cake of wheaten flour, in their front, and a lamp and a piece

of flesh on each corner. Then bless it with the
The exorcism. six mantras and the six *mdras*.

Then assuming the guise of one's own tutelary deity or *yiḍam*, chant the following:—

"Salutation to (the Chinese King) *Kong rtse-aphrul-rgyal*, an incarnation of Manjusri!

"*Hung!* Hear me, O! yon collection of *gshed* demons! Hear me, O! all yon *gshed* that cause injury! Listen to my orders and come to receive my presents with great reverence!

"I am the representative of the King of the Angry Demons "*(Khrorgyal)*!

"I am a great demon-eater!!

"I am The All-terrifying and Injuring One! There is no one who dare disobey my commands!

"There is nothing which is not composed of the five elements, and there is nothing to obstruct the communication of my words to your ear. So then, come to receive this ransom!

"O! all yon evil spirits and the ghosts of the dead! listen to me and come to receive this present. Through the power of the element of Iron, O! eating-demons, ghosts and evil spirits! come to receive this present with mild hearts. O! you *gshed* of the four directions, eating-demons, ghosts and evilspirits! come and receive it with mild hearts. *Ja-hung-bi-hô!*

"*Hung!* The *gshed* of the eastern direction is the woman with the heads of a tiger and vulture, riding on a red ass. She is surrounded by a thousand attendant *gshed*. O! you! having received this ransom, do not injure the dispenser of gifts, and expel all the eating-demons, ghosts and evil spirits of the east. I here drive away all the *gshed* by this burning thunderbolt through the force of truth. O!

¹ Vide ante article "Nam-gô."

"eating demons, life cutters, breath takers, death causers, and all the evil spirits! I drive you all away. If you remain here any longer, I, 'Yeshe khro-wo chhen po,' or 'the Great Angry One of Foreknowledge,' will break your heads into a hundred bits and cut up your body into a thousand pieces. Therefore, without disobeying my commands, begone instantly. *Om mama khamkham chhuye swahah!*

"*Hung!* The gshed of the southern direction has the heads of a horse and a snake, and rides on a red horse, and he is surrounded by a thousand attendant gshed. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts and evil spirits of the south. I here drive away all you gshed by this burning brand through the force of truth. O! you injurers of me and the dispenser of these gifts, you eating demons, life cutters, breath takers, death causers, and all you evil spirits! I drive you all away. If you do not depart instantly, I, 'the Great Angry One of Foreknowledge,' will smash your head into a hundred hits and cut up your body into a thousand pieces. Begone immediately and do not disobey my commands. *Om mama ramramye hung phat!*

"*Hung!* The gshed of the western direction has two heads of a bird and a monkey, and rides on a grey goat, and he is surrounded by a thousand attendant gshed. O! you! having received this ransom, do not approach the dispenser of these gifts, and expel all the eating demons, ghosts and the evil spirits of the west. I here drive away all these gshed by the burning sword through the force of truth. O! you injurers of me and this dispenser of gifts, you eating demons, life cutters, breath takers, death causers and all you evil spirits! I drive you all away. If you stay without I, 'the Great Angry One of Foreknowledge,' will smash your head into a hundred hits and cut up your body into a thousand pieces. Begone immediately and obey my commands. *Om mama karakaraye hung phat!*

"*Hung!* The gshed of the northern direction has the heads of a rat and a pig and rides on a blue pig, and he is surrounded by a thousand attendant gshed. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts and the evil spirits of the north. I here drive away all you gshed by the golden rod through the force of truth. O! you injurers of me and this dispenser of gifts, you eating demons, life cutters, breath takers, death causers, and all you evil spirits! I drive you all away. If you remain here, I, 'the Great Angry One of Foreknowledge,' will smash your heads into a hundred hits and cut up your body into a thousand pieces. So depart instantly and obey my commands. *Om mama khamkham chhuye swahah!*

heads of a tiger and a vulture, riding on an ass and holding the eight parkhas; on the south a two-headed figure with heads of a horse and a snake, riding on a red horse and holding a lamp; on the west a two-headed figure with heads of a bird and a monkey, holding a sword and riding on a goat; and on the north a two-headed youth with heads of a rat and a pig, riding on a blue pig and holding a water-bag. On the south-east, a dragon-headed woman riding on a mdsô (half-breed yak); on the south-west a sheep-headed woman riding on a bull; on the north-west a dog-headed woman riding on a wolf; and on the north-east a bull-headed woman riding on a buffalo. Thirteen *aphang*,¹ *mdah*, *rgyaag-hu*, and *nam-kha*. Iron on the east, water on the south, fire on the west, and gold on the north with a *slüd*, literally "ransom" of dough-cake of wheaten flour, in their front, and a lamp and a piece of flesh on each corner. Then bless it with the six *maatras* and the six *mudras*.

Then assuming the guise of one's own tutelary deity or *yidam*, chaat the following:—

"Salutation to (the Chinese King) *Koag-rtse-aphrul-rgyal*, an "incarnation of *Maajusri*!

"*Hung!* Hear me, O! you collection of *gshed* demons! Hear me, "O! all you *gshed* that cause injury! Listen to my orders and come "to receive my presents with great reverence!

"I am the representative of the King of the Angry Demons " (*Khrorgyal*)!

"I am a great demon-eater!!!

"I am The All-terrifying and Injuring One! There is no one who "dare disobey my commands!

"There is nothing which is not composed of the five elements, and "there is nothing to obstruct the communication of my words to your "ear. So then, come to receive this ransom!

"O! all you evil spirits and the ghosts of the dead! listen to me "and come to receive this present. Through the power of the element "of Iron, O! eating-demons, ghosts and evil spirits! come to receive "this present with mild hearts. O! you *gshed* of the four directions, "eating-demons, ghosts and evil spirits! come and receive it with mild "hearts. *Ja-hung-bi-hô!*

"*Hung!* The *gshed* of the eastern direction is the woman with the "heads of a tiger and vulture, riding on a red ass. She is surrounded "by a thousand attendant *gshed*. O! you! having received this ransom, "do not injure the dispenser of gifts, and expel all the eating-demons, "ghosts and evil spirits of the east. I here drive away all the "gshed by this burning thunderbolt through the force of truth. O!

¹ Vide ante article "Nam-gô."

"eating demons, life cutters, breath takers, death causers, and all the evil spirits! I drive you all away. If you remain here any longer, I, 'Yeshe khro-wa ehhen po,' or 'the Great Angry One of Foreknowledge,' will break your heads into a hundred hits and cut up your body into a thousand pieces. Therefore, without disobeying my commands, begone instantly. *Om mama khamkham chhuye swahah!*

"*Hung!* The *gshed* of the southern direction has the heads of a horse and a snake, and rides on a red horse, and he is surrounded by a thousand attendant *gshed*. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts and evil spirits of the south. I here drive away all you *gshed* by this burning brand through the force of truth. O! you injurers of me and the dispenser of these gifts, you eating demons, life cutters, breath takers, death causers, and all you evil spirits! I drive you all away. If you do not depart instantly, I, 'the Great Angry One of Foreknowledge,' will smash your head into a hundred hits and cut up your body into a thousand pieces. Begone immediately and do not disobey my commands. *Om mama ramramye hung phat!*

"*Hung!* The *gshed* of the western direction has two heads of a bird and a monkey, and rides on a grey goat, and he is surrounded by a thousand attendant *gshed*. O! you! having received this ransom, do not approach the dispenser of these gifts, and expel all the eating demons, ghosts and the evil spirits of the west. I here drive away all these *gshed* by the burning sword through the force of truth. O! you injurers of me and this dispenser of gifts, you eating demons, life cutters, breath takers, death causers, and all you evil spirits! I drive you all away. If you stay without I, 'the Great Angry One of Foreknowledge,' will smash your head into a hundred hits and cut up your body into a thousand pieces. Begone immediately and obey my commands. *Om mama karakaraye hung phat!*

"*Hung!* The *gshed* of the northern direction has the heads of a rat and a pig and rides on a blue pig, and he is surrounded by a thousand attendant *gshed*. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts and the evil spirits of the north. I here drive away all you *gshed* by the golden rod through the force of truth. O! you injurers of me and this dispenser of gifts, you eating demons, life cutters, breath-takers, death causers, and all you evil spirits! I drive you all away. If you remain here, I, 'the Great Angry One of Foreknowledge,' will smash your heads into a hundred hits and cut up your body into a thousand pieces. So depart instantly and obey my commands. *Om mama khamkham chhuye swahah!*

"*Hung!* The *gshed* of the south east is the dragon headed woman, riding on a mdsô yak. She is surrounded by thousands of *gshed* as her attendants. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts of the dead, and all the evil spirits towards the boundary of the south east

"*Hung!* The *gshed* of the south west is the sheep headed woman, riding on a hull. She is surrounded with attendants of thousands of *gshed*. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts and the evil spirits towards the boundary of the south west

"*Hung!* The *gshed* of the north west is the dog headed woman, riding on a pig. She is surrounded by thousands of her attendants. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel all the eating demons, ghosts and all the evil spirits towards the boundary of the north west

"*Hung!* The *gshed* of the north east is the bull headed woman, riding on a buffalo. She is surrounded by thousands of her attendants. O! you! having received this ransom, do not injure the dispenser of these gifts, and expel the eating-demons, ghosts and all the evil spirits towards the boundary of the north-east

"O! you flesh eating demons, ghosts of the dead, life-cutting demons, breath taking demons, death-causing demons, and all kinds of evil spirits! I here drive you all away. If you don't go instantly, I, 'the Great One of Foreknowledge,' will smash your head into a hundred bits and cut up your body into a thousand pieces. So you had better go away instantly and not disobey my commands. Om mama Phamkham chhuye swahah!

'Now they are all driven away to the extreme boundaries of the four directions. Om su su la la ye swahah! (Here the people shout joyously 'God has won!' 'The demons are defeat'd!')

'Kye! Kye! O! you! frog of precious gold, made from the thunderbolt of 'Byam ngon' (pronounced Cham gön), or 'The loving protector,' please remain in the south and there become the king of all the evil spirits

"We pray you remain also in the vast ocean, where the rains are deposited and the clouds originate, and there become the overruling emperor of 'the land owning demons' and of 'the kings'

"Upset also all the *gshed* of the had planets, of the stars mewa, time day, month and year, upset all the *gshed* of had luck, I give you from the depths of my heart the offerings of the five sublime namkha masts, the rgyang ba, etc. Upset the inimical *gshed* 'Bhjo'

"Upset the inimical *gshed*!!! Bhjo!!!

"Let glory come! *Tashu sloh* !

"Let virtue increase! *Ge leg phel* !"

DEATH CEREMONIES

As the rites in connection with a death include a considerable amount of devil worship, I notice the subject in this place

On the occurrence of a death the body is not disturbed in any way, until the "*Apho ho*" (pronounced "*pho o*")

Death ceremonies

Lama has extracted the soul in the orthodox manner

For it is believed that any movement of the corpse might eject the soul, which would then wander about in an irregular manner and get seized by some demon. Immediately on death, therefore, a white cloth is thrown

The extraction of the soul

over the face of the corpse, and the "*Apho ho*," or Soul extracting Lama, is sent for. On the arrival of this Lama all weeping relatives are excluded from the death chamber, so as to secure solemn silence, and the doors and windows closed, and the Lama sits down on a mat near the head of the corpse, and commences to chant the *Apho ho* service, which contains directions for the soul to find its way to the Western Paradise (*dowa chén*) of the mythical Buddha—Amitabha. After advising the spirit to quit the body and its old associations and attachment to property, the Lama seizes with the forefinger and thumb a few hairs of the crown of deceased's head, and plucking it forcibly is supposed to give vent to the spirit through the roots of these hairs, and it is generally believed that if the "*Apho ho*" is, as he should be, a Lama of exceptional virtue, an actual perforation of the skull occurs at this instant through which passes the liberated spirit. The spirit is then directed how to avoid the dangers which beset the road to the Western Paradise, and instructed as to the appearance of the demons and other personages who are to be met with *en route*, and it is then bid God speed. This ceremony lasts about an hour.

In cases where, through accident or otherwise, the body of deceased is not forthcoming, this operation for the extraction of the soul is done by the Lama spiritually while engaged in deep meditation.

Meanwhile the *Tsi pa* or astrologer lama, has been requisitioned for a death horoscope, in order to ascertain what is the age and birth year of those persons who may approach and touch the corpse and the necessary particulars as to the date and mode of burial and the necessary worship to be done for the welfare of the surviving relatives.

The nature of this horoscope will best be understood by an actual example, which I here give, of the death horoscope of a little girl of two years of age, who died at Darjeeling in 1890.

"Precautions to secure a GOOD REBIRTH—It is necessary to prepare an image of Vajrapani, Vajra satwa, and before these to have prayer¹ done for the good rebirth of the girl's spirit. If this be done, then she will be reborn in the house of a rich man in the west.

For deceased's SPIRIT—It is necessary to get the lamas to read the service (smon lam) praying for rebirth in The Paradise of Dova chhen.

For SURVIVORS of family—It is necessary to have read the prayers for Long Life, i.e., 'tsho mdo' and 'tsho gsungs'.

Directions for REMOVAL OF CORPSE—Those who remove the corpse must have been born in the *Dog* or the *Dragon* year. The body must be taken outside of the house on the morning of the third day following the death, and it must be carried to the south west, and be buried (not burned, or given to birds or dogs)."

On obtaining the Death Horoscope the body is then tied up in a sitting posture by the auspicious person indicated by the horoscope, and placed in a corner of the room which is not occupied by the house demon.

Location of corpse
Notice is sent to all relatives and friends within reach, and these collect within two or three days and are entertained with food of rice, vegetables, &c., and a copious supply of *murwa* beer and tea. This company of visitors remain loitering in and around the house, doing great execution with hand prayer wheels and muttering the "*Om mani padme hung*," until the expulsion of the "*shen*," or death demon² which follows the removal of the body, in which ceremony they all have to join. The expense of the entertainment of so large a company is very considerable.

During this feasting the deceased is always, at every meal, offered his share of what is going, including tobacco, &c. His own bowl is kept filled with beer and tea and set down beside the corpse, and a portion of all the other eatables is always offered to him at meal times, and after the meal is over his portion is thrown away, as his spirit is supposed to have extracted all the essence of the food, which then no longer contains nutriment, and is fit only to be thrown away. And long after the corpse has been removed, his cup is regularly filled with tea or beer, even up till the 49th day from death, as his spirit is free to roam about for a maximum period of 49 days subsequent to death.

It has frequently been asserted that no prayer is practised in lamaism. This is not true. Real prayer is frequently done. The word used here is *grol wa-gtab*.
² Fully described hereafter on page 383.

The *lāmas* chant by relays all night and day the *De-wa-chan kyi* The Litanyes *monlam*, or the service for sending the soul of the deceased direct to "The Western Paradise" of the mythic Dhyani Buddha—Amitabha. According to the means of the deceased two or more *lāmas* are entertained to read this service in chorus, as the more frequently it is repeated the better for the deceased. And a special reading of this service by the assembled monks in the Gomba is also arranged for by those who can afford the expense.

One or more *lāmas* also read at the house of the deceased the "thos-grol" (pronounced "*thō dōl*"), or guide for the spirit's passage through the valley of horrors intervening between death and a new rebirth. This passage is somewhat suggestive of Bunyan's "Pilgrim's Progress," only the demons and dangers which beset the way are much more numerous and awful. But full directions are read out for the benefit of the deceased as to how to avoid these pitfalls and ogres, and how to find the proper white-coloured path which will lead to a good rebirth. It is, however, rather incongruous to find that while the *lāma* reading this service is urging the spirit to bestir itself to the necessary exertions for a good rebirth, the other *lāma* by his side in the *De wa-chan* service is sending the spirit direct to the Western Paradise—a non-Buddhist invention which is outside the region of rebirth.

Though it is scarcely considered orthodox, many of the *lāmas* find, by consulting their lottery books, that the spirit of the deceased has been sent to hell, and the exact compartment in hell is specified. Then must be done a most expensive service by a very large number of *lāmas*. First of all is done "*dge ba*" or "*virtue*" on behalf of the deceased, this consists in offerings to The Three Collections, viz—

- | | |
|------------------------|--|
| 1st — Offerings to the | <i>Gods</i> of sacred food, lamps, &c. |
| 2nd. — " " | <i>Lāmas</i> of food and presents |
| 3rd — " " | <i>Poor</i> of food, clothes, beer, &c |

The virtue resulting from these acts is then supposed to tell in favour of the spirit in hell. Then many more expensive services must be performed, and especially the propitiation of *Thuk je chhen po*, or "The Great Pitier," for his intercession with the King of hell (an offshoot of his own self) for the release of this particular spirit. Even the most learned and orthodox *lāmas* believe that by such a service may be secured the release of a few of the spirits actually in hell. But in practice every spirit in hell for whom its relatives pay sufficiently may be released by the aid of the *lāmas*. Sometimes a full course of the

necessary service is declared insufficient, as the spirit has only got a short way out of hell—very suggestive of the story of the priest and his client in Lever's story, and then additional expense must be incurred to secure its complete extraction

Before removing the corpse from the house, an especial feast of delicacies, including cooked pork and drink of sorts, are set before the body of the deceased. And a lama presenting a "scarf of honour" to the corpse thus addresses it — "You" (and here the deceased's name is stated) now have received "from your relatives all this good food and drink, partake freely of its essence, as you won't have any more chances! For you must understand that you have died, and your spirit must be gone from here, and never come back again to trouble or injure your relatives. Remember the name of your spiritual lama teacher (*ritsa wa blama*), which is and by his aid take the right path—the white one "Come this way!"

Then the lama, with a thigh bone trumpet in the one hand and a hand drum in the other, and taking the end of a long white scarf, the other end of which has been tied to the corpse, he precedes the carrier of the corpse, blowing his trumpet and beating the drum and chanting a liturgy. He frequently looks back to invite the spirit to accompany the body, which he assures it is being led in the right direction. And the corpse bearer is followed by the rest of the procession, some bearing refreshments, and last of all come the weeping relatives. The ceremony of guiding the deceased's spirit is only done for the laity—the spirits of deceased lamas are credited with a knowledge of the proper path, and need no such instruction. The body is usually carried to the top of a hillock for burial or cremation. The scarf used in the funeral procession may probably represent the Chinese *hulun fan*, or "soul's banner," which is carried before the coffin in China.

EXPELLING THE DEATH DEMON

The exorcising of the death demon is one of the most common lamaic ceremonies. It is entitled *Za de kha gyur*,¹ or "The turning away of the face of the eating devil" i.e. "The expulsion of the Eating or Death demon." It is always done after a death, within two days after the removal of the corpse, in order to expel from the house and locality the demon who caused the death.

This ceremony, which requires the presence of four or five lāmas, is as follows —

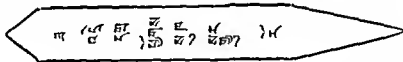
On a small wooden platform is made the image of a tiger by means of the grass and mud plaster, it is fashioned in a walking attitude, with mouth wide open. The mouth and tusks are made of a dough, and the body is coloured with yellow and brown stripes, in imitation of a tiger's markings, and around its neck is tied a rope of threads of five colours.

Then a small image of a man is made by kneaded dough in which are incorporated filings from the alloy known as the Rin chhen sna nga rdar, or the five precious things, viz, gold, silver, copper, iron, and tin. Into the belly of this image, which is called "the eating demon," is inserted a piece of paper, on which is written the following banishing spell¹ — "Go, thou eating devil, having your face turned to the enemy!" It is then clad in pieces of silk, and is placed sitting astride the tiger's back.

Another figure is made of human form, but with the head of a bird. Its face is painted red, in its belly is inserted paper on which is written "You eating devil, don't remain in this village, but go to the enemy's country." It is then placed in front of the tiger, and is made to hold the free end of the rope attached to the tiger's neck, as a groom.

Another figure of human shape, but with an ape's head, is placed behind as driver.

Then with a piece of "father" tree² shape a label like this —



containing the spell therein inscribed which is an order to take away the "Eating demon," and plant this in the shoulder of the bird faced figure. And making a similar stick out of a "son" tree³ and inscribed with another spell⁴ plant it in the shoulder of the tiger riding figure, i.e., the death demon himself. And with black thread make a geometrical figure *nam yang nak po*, as figured in the *nam go* mast already described. And make four arrows of wood with red painted shafts named "*mdoh khra*," and place one on each shoulder of the tiger seated demon figure and of the bird faced figure.

¹ *gzlog pa-bi snags*

² *za-bdre-kha sgyur dgra phyogs*

³ *pho shing* is interpreted male tree but might possibly be intended for bamboo

⁴ *Za Adre dgra phyogs su lha sgyur ro*

⁵ *pu shing*

⁶ *za Adre kha sgyur ro*

Food and drink
offerings

Then round these figures strew morsels of every kind of eatables, grains, fruits, spices, including raw meat and spirits, also a few small coins of silver and copper.

The following weapons are then enchanted for the conflict, viz, pieces of iron, copper, small stones, preferably of white and black colours, grains, the root of ram pu¹ for the use of the lāmas. And for the lay army of the household and neighbours, a sword, knives, reaping hook, yak's tail, a rope of yak's hair with hook at end as figured with the *Pierco Gonpa* demons.

When these preparations are completed *and the sun has set*—for demons can only move in the darkness—then the ceremony begins. The head lāma invokes his tutelary deity to assist him in the expulsion of the death demon. He then chants the following Sanskrit spell—

The act of exorcism

“Om! dudtri mārāyā sroglā bhyo¹ bhyo¹
Raja dudtri mārāyā sroglā bhyo¹ bhyo¹
Nagpo dudtri mārāyā sroglā bhyo¹ bhyo¹
Yama dudtri mārāyā sroglā bhyo¹ bhyo¹”

Immediately on concluding this spell, the lāma with an imprecatory gesture blows his breath spiritualized by his tutelary deity upon the images. And the other lāmas loudly beat a large drum, cymbals, and a pair of *lang ling* thigh bone trumpets. And the laymen aimed with the afore mentioned weapons loudly shout and wildly cut the air with their weapons.

On silence being restored the lāma chants the following—

“*Hung*! Hear you eighty thousand demons! In olden time in the country of India the King Chakra² was taken ill being attacked by all the host of gods, devils, ‘eating demons,’ and the accident causing ‘demons’. But, learned and revered Manjusri by doing the following worship reversed the devils and cured the king. With the five precious things he made a shapely image of the eating demon and on it planted ‘oam mkha rgyang bu, mdañ khra and phang khra’ and writing on slips of wood the *gyur yul* spells, he stuck them into the demon’s image, and he heaped around it the nine sorts of eatables as a ransom from the householder, the dispenser of gifts and he said, ‘Now O! devil the sun has gone. Your time too for eating has arrived in the black darkness, and the road is good. Begone!’ Begone to the country of our enemies and work your wicked will

¹ Sweet C. lamas

beings

² khhor lo-tak pa the no y wh el

³ &rs

"there! Quickly begone! Jump! Turn about (reverse)!" And thus "the devil was turned away and the king was cured. Again in the "Indra country in the south of India was a king named Duna-aso, "&c., &c. (here are cited several additional examples of the efficacy "of this rite)

"*Hung!* O! Yamantaka. Thou greatest of the gods, the Destroyer, the King of the dead! Let the death-demon be sent off "to our enemy!

"O! Ekajati, thou chief of the Ma-mo fiendesses, let the death-demon be sent off to our enemy!

"O! one-eyed white devil! let the death-demon be sent off to "our enemy!

"O! Hanubhati, flesh-eating demon, chief of all the demons, "let the death demon be sent off to our enemy!

"O! Nanda and Takshaka, chiefs of the Nāgas, let the death-demon be sent off to our angry enemy!

"O! Red Father Shū,¹ chief of all the Tsén, let the death-demon "be sent off to our enemy!

"O! 'The well-filled One,'² chief of all the Yākshas,³ let the "death-demon be sent off to our enemy!

"O! Eastern King,⁴ the chief of all the Gandharva, let the "death-demon be sent off to our enemy!

"O! Western King, the chief of all the powerful Nāgas, let the "death-demon be sent off to our enemy!

"O! Northern King, the chief of all the givers, let the death-demon "be sent off to our enemy!

"O! Guardians of the ten directions and your retinue, let the death-demon be sent off to our enemy!

"O! all you Tsén, Ma-mo from the grassy valleys and all Men-ao, "let the death demon be sent off to our enemy!

"O! all male and female Gong-po, who abstract the essence of "food and your retinue! let the death-demon be sent off to our enemy!

"O! Death demon, do thou now leave this house and go and "oppress our enemies. We have given you food, fine clothes, and "money. Now be off far from here! Begone to the country of our "enemies!! Begone!!!"

Here the lāma smites his palms together, and all the lāmas beat their drums, &c., clamorously, and the laymen wield their weapons, shouting "Begone! Begone!" Amid all this uproar the platform containing the image and its attendants is lifted up by a layman, one of the relatives,

The ejection of the
effigy of death-demon

¹ Shud = 'active'
² kang wa bzang po.

³ gnod sbyin.
⁴ rgyal-po.

selected according to the astrologer's indications, who holding it breast high, at arm's length, carries it outside, attended by the lāmas and laity, shouting 'Begono!' and flourishing their weapons. And it is carried off for about ½ of a mile in the direction prescribed by the astrologer of the enemy of the people, and deposited, if possible, at a site where four roads meet.

Meanwhile, to make sure that the demon is not yet lurking in same corner of the room, the sorcerer-lāma¹ remains behind, with a *dorje* in his right hand and a bell in his left, and with the *dorje* he makes frantic passes in all directions, muttering spells, and with the forefinger and thumb of the right hand, without relinquishing the *dorje*, he throws in all directions hot pebbles which have been toasted in the fire, muttering his charms, and concludes:—

"Dispel from this family all the sorceria injury of Pandits and Bōns!!

"Dispel all strife. Dispel all the mischief of inauspicious planets, and the conjunction of the red and black *Mewa*. Dispel all the evil of the 8 'parkha.'

"Turn to the enemy all the misfortune.

"Turn to the enemy all plagues, loss, accidents, bad dreams, the 81 bad omens, unlucky years, months, and days, the 424 diseases, the 360 causes of plagues, the 720 causes of sudden death, the 80,000 most malignant demons."

"Turn all these to our enemy! *Bhyo! Bhyo! Bhyo! Begone!*" And the lāma adds—"Now by these angry spells the demon is expelled! *O! Happiness!*"

Then all the people triumphantly shout:—

"*Lha-gyal-ō-ō! Lha-gyal-ō-ō! !*

God has won!!

Du pam bo!! Du pam-bo!!!

THE DEMONS ARE DEFEATED!!!

THE LAY FIGURE OF THE DECEASED, AND ITS RITES.

The interment or cremation of the corpse does not terminate the rites in connection with the disposal of the soul and body of the deceased. That same day, after the removal of the corpse, a lay figure of the deceased is made by dressing a stool or block of wood in the clothes of the deceased, and for a face is inserted the printed paper called *mitshan spyang* or "*spyang-pu*"—pronounced *chang-lu*.

The face paper

Schlagintweit gives a specimen of one form of this priat,¹ but he has quite mistaken its meaning. The figure in the centre (see PLATE XXI) is not "the Lord of the Genii of Fire," but it is merely intended to represent the spirit of the deceased person who sits or kneels, and sometimes with the leg bound, in an attitude of adoration. And before this paper figure, occupying the position of the face, are set all sorts of food and drink as is done to the actual corpse.

This is essentially a Bon rite, and is referred to as such in the histories of Guru Padma Sambhava, as being practised by the Bon, and as having incurred the displeasure of the Guru Padma Sambhava, the founder of Lāmaism.

Its inscription usually runs:—

"I, the world-departing One, (and here is inserted name of the deceased), adore and take refuge in my lāma confessor, and all the deities, both mild and wrathful,² and 'the Great Pitier'³ forgive my accumulated sins and impurities of former lives, and show me the right way to another good world!"

And in the margin or adown the middle of the figure are inscribed in symbolic form the six states of rebirth, viz., *S=śura* or god, *A=asura*, *NA=nara* or man, *TRI=beast*, *PRE=preta*, *HUNG=hell*.⁴

Around the figure are depicted "the 5 excellent sensuous things," viz., (1) body (as a mirror), (2) sound (as cymbals, a conch, and sometimes a lyre), (3) smell (as a vase of flowers), (4) essence or nutriment (holy cake), (5) dress (silk clothes, &c.)

The lāmas then do the service of the eight highest Buddhas of medicine (*Sangs-ryas man bla*), and also continue the service of the Western Paradise.

Next day the lāmas depart, to return once a week for the repetition of this service, until the 49 days of *bar do* have expired; but it is usual to intermit one day of the first week, and the same with the succeeding periods, so as to get the worship over within a shorter time. Thus the lāmas return after 6, 5, 4, 3, 2 and 1 days respectively, and thus conclude this service in about three weeks instead of the full term of 49 days.

Meanwhile the lay figure of the deceased remains in the house in its sitting posture, and is given a share of each meal until the death service is concluded by the burning of the face-paper "*chang bu*."

¹ *Op. cit.*, page 252.

² Of the hundred superior deities, 42 are supposed to be mild, and 58 of an angry nature.

³ An aboriginal or Chinese deity now identified with Avalokita, with whom he has much in common. Other deities are sometimes also addressed.

⁴ This also is a mystic interpretation of Avalokita's mantra, the 6th syllable of which is made to mean hell and is coloured black.



THE EFFIGY OF THE DEAD PERSON.

- | | |
|----------|----------------------|
| 1 Mirror | 4. Vase with flowers |
| 2 Couch | 5. Holy Cake |
| 3 Lyre | |

This paper, on the conclusion of the full series of services, is ceremoniously burned in the flame of a butter-lamp, and the spirit is thus given its final *congé*. And according to the colour and quality of the flame and mode of burning is determined the fate of the spirit of deceased. This process usually discovers the necessity for further courses of worship.

The directions for noting and interpreting the signs of this burning paper are contained in a small pamphlet which I here translate, entitled —

“The mode of DIVINING the signs of THE FLAMES during the Burning of the ‘Chang’ paper”

“Salutation to ‘Chhe mchhog, Heruka,’ or ‘The most Supreme Heruka.’” The marking of the five colours of the flames is as follows —

‘If the flames be white and shining, then he has become perfect and is born in the highest region of Ok min (i.e., The Supreme).’

“If the flames be white and burn actively with round tops, then he has become pious and is born in the Eastern ‘*mnong dga*h,’ or ‘The Paradise of Real Happiness.’”

“If they burn in an expanded form, resembling a lotus (*padma*), then he has finished his highest deeds and has become religious.”

“If they be yellow in colour and burn in the shape of ‘*rgyal-mtshan*,’ or ‘Banner of Victory,’ then he has become religious nobly.”

“If they be red in colour and in form like a lotus, then he has become religious and is born in *bdé wa chan*, or ‘The Paradise of Happiness.’”

“If they be yellow in colour and burn actively with great masses of smoke, then he is born in the region of the lower animals, for counteracting which a *gtsug lag khaag*, or ‘An Academy,’ and an image of the powerful and able Dhyani Buddha (*snang par snang mdsad*) should be made, then he will be born as a chief in the middle country (i.e., The Buddhist Holy Land in India).”

“If the fire burns with masses of dense smoke, then he has gone to hell, for counteracting which, images of Vajra (Dorje raam-hjoms) and Vajra pañi should be made, then he will be born as a second daughter of a wealthy parent near his own country, and after his death in that existence he will be born in the fairy land.”

“If the fire burns fiercely, with great noise and crackling, then he will be born in hell, for preventing which, images of *Mi khug pa* and Vajra Satwa and Avalokita should be made, and ‘the hell

confession of the hundred letters' (*rig rgya na rag shang bshags*) should be repeated. Then he will be born as a son of a wealthy parent towards the east.

"If the flames be blue in colour and burn furiously, he is born in hell, for preventing which have read *Yige brgya pa ki ka ni dri med bshags rgyud*, *mda thar chhen tshe kbar*, *sdig bshags*, *ltung bshags*, *mani blah kbum*, and *spyan khyed* must be repeated, then he will either be born as a son of a carpenter towards the east or again born in his late mother's womb. But if this is not done, then he will again be born as a dog, who will become mad and harm everybody, and then he will be born in the *ngu hrod* compartment of hell.

"If the flames burn *yellow*, without any mixture of other colours, he will be born in the region of the *Yidags* (*vide* Wheel of Life, page 266), for preventing which make images of the *Dhyani Buddha Ratna Sambhava* surrounded by the *Nyeras*, also images of *Mañjuśrī* and of *Shakya Muni* surrounded by his disciples, then he will be born as a *Līma* towards the south and will devote himself to religious purposes.

"If the flames are *yellow* in colour and burn furiously, then make *gtor ma brgya tsa* and offer extensive charity to the poor, then he will be born again in his own family. Failing to do this he will be born in the region of the *Yidags*.

"If the fire flames be *white* and burn furiously, he will be born as a *Lha ma yin* (*vide* Wheel of Life, page 286). Then images of *Mahā māya* (*Yum chhe ma*) and *Añantayus* should be made. Then he will be born in the Happy Paradise of *Dewa chan*. If only *Tshogs rgya* be done, then he will be born as a son of wealthy parents.

"If the fire burns furiously in *red*, emitting sparks, he will be born as a *Lha ma yin*, for preventing which do *akon brtsegs*, and *tbos grol* must be read, and then he will be born as a son of a blacksmith.

"If the fire burns furiously without any colour, then he will be born as a *Garuda* towards the north, for preventing which make images of *Don yod grub pa* (*Dhyani Buddha Anagha Siddhi*) *rDoms kham*, *sgrolmo khye pa brgyad shabs* (*Dolma—The Defender from The Eight Dreads*), *sMan lha* (*The God of Medicine*), and the worship of *Maitreya* must be repeated, then he will be born as a son of a famous chief, or he will be born again in his own family.

"If the fire burns of a *bluish black* colour, then repeat *gzung hdis* (*ie*, *The 'Dō Mang'*), *mtsl an brjed*, *Sangs rgyas mtshon kbum* (*The Hundred Thousand Holy Names of Buddha*), then he will be born as a chief. By doing these services here prescribed his birth will be good.

¹ "The Eight Dreads" are dread of Fire, Prison, Under Water, Enemy, Lack of Food, and "sakes"—as my article "On some Tibetan paintings in the collection of the current year (1877)"

in every case 'O! Glorious result! *Sarba mangalam!* All happiness!'

The ashes of this burned paper are carefully collected in a plate, and are then mixed with clay to form one or more miniature Chaityas named Sa-tschha. One of these is retained for the household altar, and the rest are carried to any hill near at hand where they are deposited under a projecting ledge of a rock, to shelter them from the disintegrating rain.

On the burning of this paper the lay figure of the deceased is dismantled, and the clothes are presented to the lāmas, who carry them off and sell them to any purchasers available and appropriate the proceeds.

After the lapse of one year from death it is usual to give a feast in honour of the deceased and to have repeated the *sman-bla* service of the Medial Buddhas. On the conclusion of this the widow or widower is then free to re-marry.

ingredients reserved for the purpose are thrown in, from time to time, by the lāmas, accompanied by a muttering of spells. And ultimately is thrown into the flames a piece of paper on which is written the name of the deceased person—always a relative—whose ghost is to be suppressed. When this paper is consumed the ghost has received its quietus, and never gives trouble again. Any further trouble is due to another ghost or to some demon or other.